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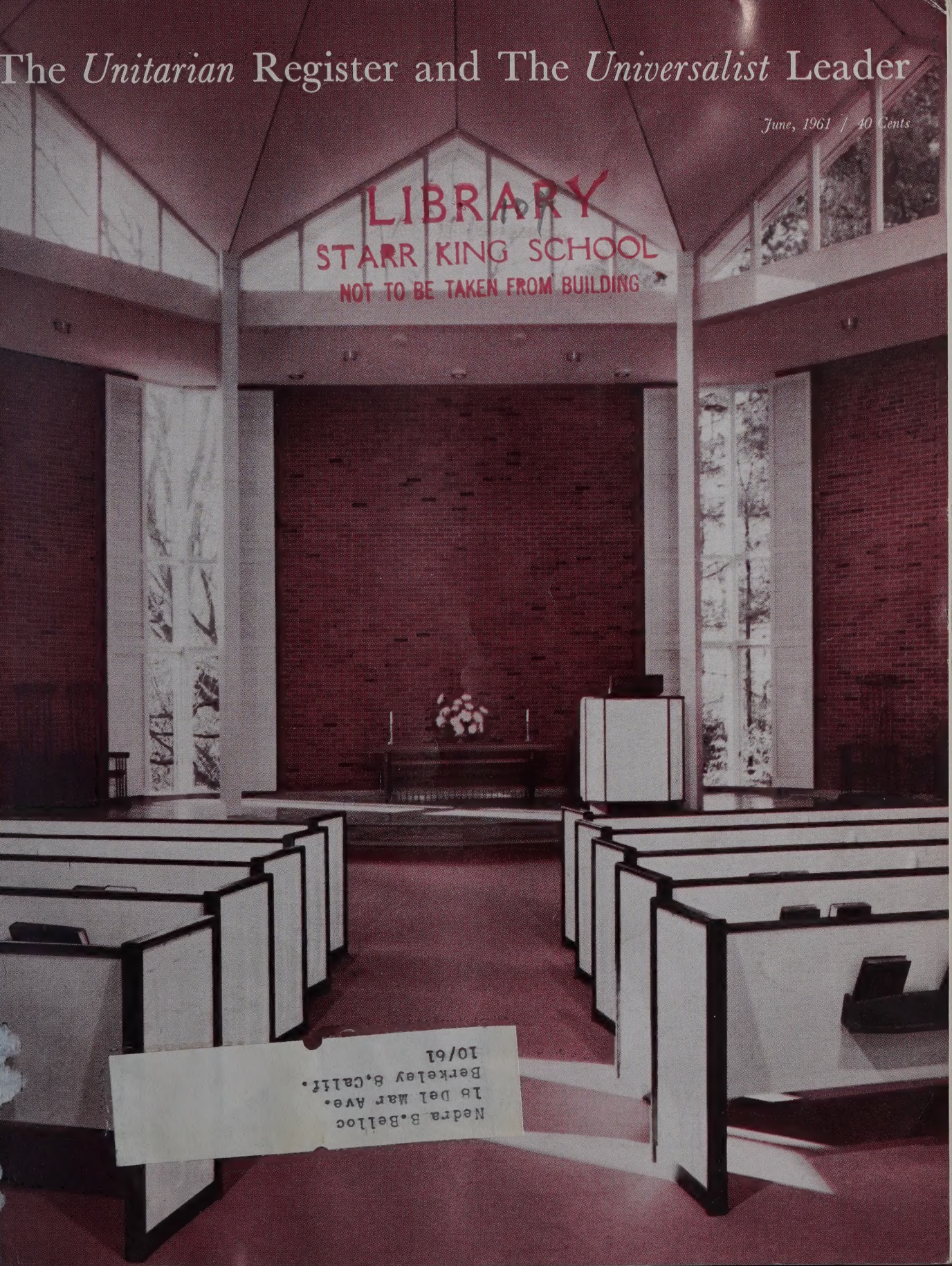

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The *Unitarian* Register and The *Universalist* Leader

JUNE, 1961

OUR COVER: Interior of the auditorium of the new church of the Second Congregational Society, Unitarian, Concord, New Hampshire. Architects are Hugh Stubbins and Associates. Photo by Marks, copyright by Ezra Stoller Associates.

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Open Forum

'Not Our Job to Run'

To the Editor of the Register: I regret to notice that the March *Register* contains an article by the Rev. Stephen H. Fritchman, "Uncle Sam's Image in Asia." It is such an edifying spectacle to see with the mind's eye an American, in sweetness and light (Communist variety, of course) shaking the hands of his friends of Soviet Russia, Red China, and Kenya. I gather from his article he spent his time as a representative of the great American people making sure to be apologetic about most, if not all things American.

The good man speaks of disarmament. I presume he has secured the assurances of . . . Khrushchev that he will change the whole policy of the Soviet world and withdraw from the arms race. . . .

. . . One must remember the two generals who found themselves and their troops facing each other across a valley at sunset. Both decided to camp . . . for the night. The first one was scared and considered running away. The other general had been scared also, but, unlike the first general, he decamped during the night. If we have reason to be uneasy, certainly every Communist country and every ruler thereof must also be uneasy. It is our job to make them "run away." It is not our job to run.

Mr. Fritchman reminds me of Jeremiah. He so frightened his countrymen that their "knees became like water." I was not surprised to find that his services were considered so valuable by the enemies of Judah that Assyrians, Chaldeans, and Pharaoh in turn rewarded him and protected him. . . .

It would be well for the editors to look for something a bit more palatable than the sort of thing that Mr. Fritchman has been putting forth, lo, these many years.—EDWARD ADAMS RICHARDSON, *Bethlehem, Pa.*

Union, and an Opportunity

To the Editors: I was much intrigued by Dr. Duncan Howlett's article, "Hope for Protestant Union," in the March *Register*.

I was intrigued less by what Dr. Howlett said—he merely twisted the ever-ready liberal knife in the paradoxical body of

(Continued on page 21)

MALCOLM R. SUTHERLAND, JR.:

The Search for Significance

Today's Man and the Eternal Quest

Man starts alone to escape the tyrannies of his life and search for deeper meanings. The ministry's task is to accompany and aid him in his quest.

My mind fastens on a man standing alone. Skilled observers tell us this man is on a quest, a search for meaning. They explain that his typical inability to advance fruitfully is the result of certain tyrannies under which he lives. Political tyranny may restrict his thoughts and circumscribe his freedom. An economic tyranny may reduce his life purpose from a concern for fulfillment to a struggle for survival. He may be the victim of polite society, which defines success and prescribes acceptable behavior, promotes the obedient and penalizes the nonconformist.

Occasionally this man emerges from such tyrannies undefeated, though never unscarred. When he does so, he reveals the presence of an inner life—the reality of the human spirit—and the power of that spirit to transcend outward limitations.

But the human spirit knows its own tyrannies—compulsions which propel man into behavior he would not otherwise choose, or terrors and anxieties which immobilize him and constrict his productive thought. Nevertheless, if this man controls enough of his passions and overcomes enough of his anxieties, learning to live acceptably with the rest, he can continue his quest and often be richer and wiser for his inner victory.

The church, which is committed historically to the preservation—indeed, the salvation—of the human spirit, has the task of reinforcing that spirit against its foes. Also, the church should contribute to the establishment and extension of political and institutional freedoms, examining men and movements to discover their liberating capacity, exposing the subtle tyrannies of contemporary society and sustaining man in his life-and-death struggle against them. Human freedom has not been won either in the Congo or in Athens, Georgia, and it is fragile where it does exist. The church's task in this instance is not done.

In our haste to accept the challenge of defending human freedom, it has been too easy for us in the liberal church to identify ourselves as pro-labor, with the implication that we must somehow be anti-management; or pro-Negro, implying that we must be anti-white; or pro-Jew, implying anti-Arab; or pro-federal aid meaning anti-states' rights. We forget that all along we should have been pro-man and pro-the freedom of man; we should have recognized the potential for tyranny within any institution and the potential for injustice in any solution of social conflict. One of the church's tasks is to become sociologically sophisticated and to recognize the complexity of every social issue or conflict of interest. Then, in dealing with that complexity, the church should seek to achieve freedom for every man, be he Greek, barbarian, Roman, or Jew.

Nor can we forget that a man such as the one we have been discussing is frequently unaware that he is on a quest, that he is in search of anything. Perhaps some men in every age have raised the central question and have been aware of the universal human search, but not all men in every age and probably not most in any age. Much of the time life has obvious meanings for man and he sees no occasion to ask more of it. He sees so many duties so fulfill, arts to master, tasks to perform, and challenges to accept that his life seems full and he is substantially unaware of a basic hunger. He looks in astonishment at our suggestion that we all are on a quest. Not he! He means to do the best he can, get as much as possible of what he thinks he wants, be reasonably just and charitable, and then relax.

He may feel the inner gnawing of frustration and occasional futility and even emptiness, but he is likely to blame them on his wife, his boss, or his indigestion. To be sure, in moments of crisis or personal tragedy the question of life's meaning may rise to cast a shadow over his

past and cloud his view of the future, but even this is not inevitable. As a worldly and practical man he realizes that life has tragedy within it, and he takes for granted that he will have his share. He fortifies himself against it; when it comes he does not whimper but sets about to recover what he can. We may interpret his behavior as evidence of the universality of his search; he throws himself into an endless round of activity in a frantic effort to "experience" life, but he does not necessarily understand that all such turbulence is the result of a fundamental hunger he is seeking to fulfill. Even in despair he may not recognize his condition, for he lives so much of his life superficially, currently, and uncritically. The irresponsible abandon expressed in the verbal explosion, "Hell, what's the use!" may be related to but is a long way from the profound anguish in the cry, "My God, my God, why hast thou forsaken me!" The first expresses the fatigue of shallowness; the other is born of the deep consciousness of man's condition.

But consciously or not, man is on a quest. It is therefore one task of the church to accompany him on his search, to reinforce his advance by revealing hidden resources of strength for his spirit, to sustain him by the community of the church, and to undergird his insights by uncovering pertinent wisdom of the past and present. Even more importantly, it becomes the church's mission to bring to consciousness not only the reality but also the significance of man's quest.

I say *the significance* because even if we can assist man successfully to transcend the limitations of the tyrannies described earlier, no sooner has he been released from these than he is overcome by a new sort of tyranny: the endless options available to him which contend for his loyalty. Under this tyranny he is at the mercy of every fleeting fad and fashion that comes his way.

Man's sense of inadequacy to select intelligently from the plethora of options is intensified by a growing suspicion, in recent years, that he really is not in charge of anything. For centuries he has been aware of his limited powers, but religion has helped him to accept these limitations, however reluctantly, and to live graciously despite them. Now, at the moment when he wishes to exert an influence, he feels not limited but helpless. He finds himself under the shadow of new powers for destruction, the frightening momentum of population trends, and the power of gigantic corporations. Faced with the increasing complexity of world issues and his growing depersonalization, like a mere digit in an electronic computer, he has a feeling that he is being overtaken, crushed, or—worse—that his individual efforts are useless and his private concerns and modest hopes irrelevant to the scheme of life as he views it around him.

If he is not to remain driven, enslaved, or lost, he must make some fundamental choices. To make choices that will prove genuinely liberating, he must be as thoroughly acquainted as possible with the perils and promise of the alternatives before him. Here the church reminds him of the choices in human history that have increased man's power, heightened his stature, and released his spirit—in contrast to the choices that have proved debilitating, debasing, or enslaving. Surely one chief task of the church is to assist man in discovering what most likely will prove to be significant.

Let no one suppose, however, that all the clues lie in the past. Tradition and history—the wisdom of our fathers, as rich as it is—must not be permitted to become further forces to tyrannize man. Rather, tradition and history should serve as the launching pad from which man's flight may soar, and surely it is a function of the church to launch man on that flight.

This is reason enough, although certainly there are others, for a theological school to ally itself with a university—not only to explore the past with precision but also to increase the richness of man's wisdom by the insights of contemporary research and speculation.

In our own tradition the debate between humanists and theists is well known. Is it not also the task of a theological school to disown the popular excessive contentiousness of this debate and point to the inevitable tension underlying it—a tension between humanity-centered religious life and heavenly-centered religious aspirations and imperatives—and to increase the conversation between them? We need those in religion who will not let us live in the clouds but insist we put our religion to work in our own lives, communities, and world for man's sake; but we also need to be reminded that we cannot be satisfied with our own insights or achievements but stand ultimately under judgment for our failure to do and to be more.

Regrettably, however, man involved in his search for significance is not inevitably drawn to the church for help. He sees the church often more concerned with appearance than with substance, with statistics of church attendance than with the vitality of ethical involvement, with raising money rather than with raising spiritual sights. (Some months ago I received a church calendar from one of our congregations in which the following note appeared: "If you have not already paid your church pledge, please do so this month, so that we can spend the rest of the season concentrating on the principal business of the church—the Christmas Fair.")

Similarly he sees traces of superficiality in our household—the anxiety in some quarters to appear just like any other church, for example, in order to avoid criticism and to express the inaccurate banality that all religions are the same. He sees it, too, in the opposite dread—that our

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This article is adapted from an address given by the Reverend Mr. Sutherland at his inauguration as ninth president of The Meadville Theological School, Chicago, Illinois. Mr. Sutherland was executive vice-president of the American Unitarian Association before becoming president of the school.

church may be mistaken for another, which leads us to all kinds of extremes to prove we are different.

He finds us occasionally irrelevant, partly because of our effort to sound (if not to be) contemporaneous. Somewhere we got the notion that to be relevant the church must talk about the currents of immediate events—the news headlines, a recent controversy, or a best-seller. Once in a while perhaps it must, but this doesn't assure its relevance. To be relevant, the church cannot deal with trivialities. It must discover the fundamental issues and bring them face to face with fundamental values, to help man make the fundamental decisions of his life. Once he has determined his loyalties, the church must encourage him to live in their behalf.

Presumably, however, the church and the theological school cannot rest here. Because of the increasing velocity of change in our present lives, we must consider a tomorrow we cannot describe in a world we cannot know. Thus, we have a further task beyond the attempt to discover what is significant and relevant today. We also must try to discover the nature of significance itself and to consider the criteria that will help us recognize significance when we confront it. Perhaps such considerations simply bring us back to the central religious issue of every generation.

Of course, the minister's task is something more than endless exploration of the nature of significance. He must take what criteria he now has, decide upon significant goals, determine his relevant behavior, and move creatively against the foes of the human spirit. To do this effectively, he must acquire the skills of translating and transmitting his present insights. It is not enough for the minister to be informed. He must be disciplined as well.

What good is it for him to sense clearly the significance of life despite the fact of death if he cannot so relate to a dying father or a bereaved mother that they may sense the authenticity of his convictions? What greater tragedy than to recognize the current forces seeking to repudiate integrity or diminish freedom, yet be unable with skill to pursue them through the political and institutional machinery at hand? Of what use is it for a minister to grasp the significance to world understanding of warm personal human relationships if he has not learned to impart that warmth and extend that charity himself?

Bungling ineptitude, calloused insensitivity, an informed but undisciplined heart, are privileges a minister has given up when he embraces so exacting a profession. The final deep joy of the ministry is the opportunity to accompany man on the only real journey of his life, assisting him to recognize his own destiny and relating to him in his extremity with the healing power of our own deepest convictions, in order that he may proceed increasingly independent of us though no longer alone.

ROBERT L. COPE:

Past Paterson

A Visit with William Carlos Williams

Springtime of the spirit is seen
in poet's recollections
on a winter day.

At 9 Ridge Road, just off Park Avenue, the main street of Rutherford, New Jersey, live Florence and William Carlos Williams. The house, wooden, many-roomed, comfortable, well groomed, has a wing on the left for the office, now, of William E. Williams, M.D., pediatrician, who continues the practice of his father. He and his three young daughters escorted my father and me to the parental home.

We had come from church, the Unitarian Society of Rutherford, on a zero January morning. As guest minister I had known this to be the church of the Williams family when, some weeks before, I accepted an invitation to

A minister meets his hero, as written words come alive in talk with poet and family.

preach there. I did harbor a hope that I might meet the poet.

At church, at the appointed hour with prelude in process, I entered the chancel, went to a bench behind the lectern, and saw a small plaque on the face of its back reading, "In Memory of William G. Williams." Not until then did I know that the father of William Carlos Williams belonged to this congregation. I learned later that he was one of its founders.

"My father," said the poet (in a superb but unfortunately unheralded Beacon Press book by Edith Heal, *I Wanted to Write a Poem*) "was an Englishman who never got over being an Englishman. He had a love of the written word. . . . He read well. I was deeply impressed."

The church also influenced the young William. "I thought the most impressive thing in the church service," quoting again from Edith Heal's report, "was the doxology: 'The Peace of God which passeth all understanding'—I used to feel that peace when I heard that line. Yet I wasn't really religious. I went to church to hear the readings and music. But I'm afraid I *was* rather a sanctimonious young man."

Following the service on the morning of my visit, there was a coffee hour. One friendly woman told me that Dr. Williams was the physician who had taken care of her children when they were growing up. Once, she remembered, in anxiety about one child, she had pumped him with question after question. He turned to her and said, "My dear, I don't know everything."

I overheard one man say to another, "I used to enjoy telling friends that I knew a fellow named William Williams who went to Williams College in Williamstown, Massachusetts."

"Not only that," replied the other, "I lived in Williams Hall." This was William E. He introduced himself and asked, "Would you like to meet my father and mother?"

"Yes, I'd like that very much."

"I'll call to say we're coming over," he said.

All the way up the front walk I was feeling as inarticulate as I had ever felt in my life. What do you say when you meet one of your heroes, when you walk in upon a giant of the spirit?

First to meet us when the door opened was a waggling miniature collie named Stormy. We then were welcomed by Mrs. Williams, introduced to Dr. Williams, who had just come downstairs, and to their other son, Paul, and his daughter.

The face of the poet at age 77, with the small additions of some seven years, was as I remembered it when I heard him speak at a convocation of the University of Buffalo. The eyes, perceptive, soft, together with gentle speech (this heightened by a slight impediment) and an easy smile, tell of a person possessing an unusual capacity for appreciation and acceptance. The one immediate outer clue to his trial of having to wear an aging body was on his right hand. It was locked, half-closed—like the claw of an eagle. I thought of the opening lines of *Paterson V* (a saga in five parts of the Passaic River and its people) :

In old age
the mind
casts off
rebelliously
an eagle
from its crag
—the angle of a forehead
or far less
makes him remember when he thought
he had forgot
—remember
confidently . . .

When we had gathered in the living room, each in a comfortable chair, the children freely on the floor or about with the funnies and I on a couch beside Dr. Williams, the younger William gave a succinct summary of the service for those who had not been there: "This morning we had Whitman and Williams." I acknowledged, weakly, that that was substantially true.

It was the Sunday following the inauguration of John F. Kennedy, and I had attempted to do twice double duty by dealing with poetry and politics, with America as dream and reality. The effort was based on Walt Whitman's *Leaves of Grass*—the great psalm of the republic. "A book," William Carlos Williams once said, "as important as we are likely to see in the next thousand years."

Our conversation, in search of theme, took a brief flight to the inauguration—how Robert Frost had fumbled and then recovered when the power of the poem itself was in him. "I've always thought of him as a plain man, a simple man" (for such surroundings) , said Dr. William C.

Earlier, in the pulpit, I had read some of my favorite lines from the Williams' essay, "The Fatal Blunder": "We live only in one place at a time but far from being bound by it, only through it do we realize our freedom. Place then ceases to be place or a restriction . . . rather in that place,

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if only we make ourselves sufficiently aware of it, do we join with others in other places."

That thought stands in close parallel to something George Santayana said in his book *My Host the World*: "It is the fate of all spirit to live in a special body and a special age, and yet, for its vocation and proper life, to be addressed *from that center* to all life and all being."

I spoke of this to Dr. Williams. He nodded, "Yes, yes, yes." I was struck then by a thought which I have since pursued, that there are other significant similarities between these two so different Olympians, Williams and Santayana, these two contrasting aristocrats of poetry and of life. For one thing, they have in common a religious aversion to puritanism. For all its properness, for all its strength, the puritan posture robs man of his totality; it silences (as if they were not there) the often unruly required depths of the whole self. In quite common ways Santayana and Williams affirm this. They are in moral revolt against the imprisonment of sensibility.

In that collection of his prose called *In the American Grain* is a magnificent chapter entitled "Père Sebastian Rasles." Here Williams wrote:

> *"The Puritan, finding one thing like another in a world destined for blossom only in 'Eternity,' all soul, all 'emptiness' then here, was precluded from SEEING the Indian. They never realized the Indian in the least save as an unformed PURITAN. The* immorality *of such a concept, the inhumanity, the brutalizing effect upon their own minds, on their SPIRITS—they never suspected."*

Père Rasles lived thirty-four years (October 1689 to October 1723) among his beloved savages on the border ground of Maine, between the Puritan English to the south and the Catholic French of Canada.

> *"In Rasles one feels THE INDIAN emerging,"* Williams says, *"from within the pod of his isolation from eastern understanding, he is released AN INDIAN. He exists, he is—it is an AFFIRMATION, it is alive."* Toward the end of the essay Williams said, *". . . the Puritans in a wild New World by that pure stare into the center of their souls excluded terrors each for himself, and so, in effect, blocked all ingress and egress (in theory) to the tenderer humanities, the frailties in which beauty lives entangled, rendering their lives hard, unproductive of that openness which would have been to them as a flower to the stalk . . ."*

Santayana, of course, put it in a bit more genteel fashion; the touch is lighter but the meaning is the same. He wrote, in the prologue to *The Last Puritan*:

> *"Puritanism is a natural reaction against nature. . . . You and I are not puritans; and by contrast with our natural looseness, we can't help admiring people purer than ourselves, more willing to pluck out the eye that offends them, even if it be the eye for beauty, and to enter halt and lame into the kingdom of single-mindedness. I don't prefer austerity for myself as against abundance, against intelligence, against the irony of ultimate truth."*

Was it their half-Spanish heritage that bred this sense in them? Santayana and Williams, one from the father, one from the mother, discovered a Latin dimension which became back and front door to a larger world. Williams is enthusiastic and at ease with Hernando Cortez, Juan Ponce de Leon, Hernando de Soto, and Frenchmen like Samuel de Champlain. With his mother, from Puerto Rico, when she was almost blind, Williams translated *A Dog and the Fever,* a preambulatory novella by Don Francisco de Quevedo. He has used not simply C, he has used CARLOS, affirmed it, since his second book, *The Tempters,* in 1913. That book included "El Romancero," a group of four love songs translated from the Spanish.

Was this heritage, through the father, why Santayana fled Boston for the Old World? Was this heritage, through the mother, the reason why Carlos perceived and would free in the New World a Titan bound? Williams ends his essay "The Founding of Quebec" this way: "The land! Don't you feel it? Doesn't it make you want to go out and lift dead Indians tenderly from their graves, to steal from them—as if it must be clinging even to their corpses—some authenticity." Then the last three words, differentiating him for good from Santayana: "Here not there."

Mrs. Williams was pleased to learn that her poet had been quoted in their church. She remembered having heard from a friend who attended a Unitarian church in California one Sunday when a minister read appreciatively from the works of Williams.

In 1959 the Council of Liberal Churches issued a Lenten anthology titled *Indictments and Invitations.* It included selections from the writings of forty living "unlikely apostles," that is, those (secularists) "who would radically examine and enhance the human situation." William Carlos Williams was one of them. He hadn't known about it. I happened, by pure design, to have with me a copy which I gave to him. "It's here," I said, "on page 22."

He held it open at that page and replied, "Thank you. Floss will read it to me."

She explained. "Since his stroke Bill is unable to read."

"I've heard," he said, "that they might be able to stick some needles in my head and fix me up."

I responded, quickly, "I knew a woman who had Parkinson's disease, and they put a needle deep into her brain, delivered one drop of alcohol and right there on the table she could work her hand again."

He slapped my knee with his left hand. "Ha, Ha!" Then, "How old was she?"

My answer, I realize now, was in error upward, "Sixty."

"She is in my age group," he declared.

Son William said, "Well now, you can't assume that just because . . ."

My father, perceiving the note of caution, spoke of needles in the shoulder once that helped his bursitis not at all.

Dr. Williams held open the little book I had given him. He said, suddenly, handing it my way, "Read it to me." I wished then that the editor had made better choices. There was nothing to do but clear my throat and read.

Following the first passage came this: ". . . it can't be categorically stated that death ends *anything*. When you're through with sex, with ambition, what can an old man create? Art, of course, a piece of art that will go beyond him into the lives of young people, the people who haven't had time to create. The old man meets the young people and lives on." Next there were these lines from *Paterson II*:

> No defeat is made up entirely of defeat—since
> the world it opens is always a place
> formerly
> unsuspected. A
> world lost,
> a world unsuspected,
> beckons to new places . . .

After that he was holding tears and as if to stop me said, "Thank you."

But I needed more than autumnal sounds to say back to Williams, a poet full of March. So I continued hurriedly to the next line, "This is from your letters: 'There is nothing to do with freedom once we get it but to enslave ourselves—under the name of love! We have no contentment otherwise.' "

William Carlos Williams, with his devoted Floss, has love; he has contentment. In him spring is as much alive as ever, as much as when he first published those intense improvisations, *Kora in Hell*. In the prologue written for the 1957 edition (The Pocket Poets Series) he wrote:

> *"In 1920 . . . I was a young man, full of yeast that was soon to flower as the famous outburst of literature and painting marking the early years of the present century. . . . The legend of the rape of Persephone, or Kora, had been familiar to me from my beginnings and its significance to the pagan world. March had always been my favorite month, the month of the first robin's songs signaling the return of the sun to these latitudes; I existed through the tough winter months of my profession as a physician only for that."*

He exists now, as then, for what he means by March: the ancient drive to be, to will, to produce, to endure and express, to be resourceful as that is required, to risk, to be free, to see life and to sing it—all of it.

Our visit lasted about half an hour. We had intruded long enough. We stood. On the way to the hall closet and our coats, I saw a large mural on the back wall of the stairwell going to the ceiling of the second floor. Bold, colorful, it was of York Avenue on the east side of Manhattan, looking upriver into a sunrise sky. The great bridges to Brooklyn spanned the East River. There were tenements in the foreground. Paul's girl was dispatched upstairs to flick a switch for proper lighting. "Eyvind Earle, my sister's son, painted it for us," said Mrs. Williams.

Dr. Williams, with a nudge, pointing, said to me, "You see that girl?" The figure, nude, was standing in an upper window of a tenement. "He put that in for me."

A few days later, while leafing through *Kora in Hell*, I came upon this:

> *"A man can shoot his spirit up out of a wooden house, that is, through the roof—the roof's slate—but how far? It is of final importance to know that. To say the world turns under my feet and that I watch it passing with a smile is neither the truth nor my desire. But I would wish to stand—you've seen the kingfisher do it —where the largest town might be taken in my two hands, as high let us say as a man's head—some one man not too far above the clouds. What would I do then? Oh I'd hold my sleeve over the sun awhile to make the church bells ring."*

His *Selected Essays* which Random House published in 1954 is dedicated: "To the memory of 'Uncle' Billy Abott, the first English teacher who ever gave me an *A*." That *A*, at Horace Mann, was for a theme based on a line by Robert Louis Stevenson from *An Inland Voyage*. The sentence had to do with a young man and an upset canoe. Williams, "crazy about that line," remembers it as "I never let go of that paddle." Such a phrase belongs to a man who sees all of life in the course of one river, who has the strength to explore it and the grace to put it down in poems.

From him, in his fashion, I found the courage to write a poem:

> To William Carlos Williams
>
> Over the Falls
> "I never let go of that paddle"
> singing the Passaic—
> from beginning,
> past Paterson, to
> the sea .

CHRISTOPHER RAIBLE:

Liberal Church Divides in India

An Incident in the History of the Brahmo Samaj

Debate over social action and relations with non-Hindu religions splits Indian universal, unitarian church.

"Brahmoism is Hinduism," said the older, more conservative members of the Brahmo Samaj. "No, Brahmoism is catholic and universal," replied the young reformers. The two positions were irreconcilable.

"Our church is primarily for worship, study and devotion," said the older, more conservative members. "Yes, but it must also seek to improve society by direct action," replied the young reformers. Again the two positions were irreconcilable.

The inability of either side to bridge these differences, or even to tolerate any position but its own, made schism inevitable. In 1866 the division came. The younger group broke away to form the Brahmo Samaj of India. The older group became the Adi Brahmo Samaj. Twelve years later the dissenting group split again and the Sadharan Brahmo Samaj was formed. Thus, through a process of multiplication by division, three separate organizations of religious liberals dissipated much of their energy trying to convince each other of the truth.

Such dissension and division hardly could have been dreamed of by Rammohun Roy, who founded the original Brahmo Samaj or "society of God" in 1828. He had not anticipated forming a church at all. Rather, he had sought to have a place for religious discussion and devotion emphasizing the fatherhood of the one God and the brotherhood of all men. The idolators, the polytheists, and the worshipers of men were, he believed, perverting the essence of Hinduism—indeed, the essence of all religion. The Vedas, the Hindu scriptures, taught the worship of one God and the service of all men, even the service of women.

Rammohun Roy did not see himself as other than Hindu. Although he had come in contact with Western religions and believed they should be studied, he felt they only brought corroboration for what he already believed. The Upanishads taught the same doctrines as the Koran or the Gospels. He was, however, very interested in Jesus, whose essential teachings he had published in 1820, in a compilation that omitted all references to dogma and miracle.

An earlier publication project, a translation of the Gospels into Bengali, had brought Rammohun indirectly into contact with Western Unitarianism. To make the translation, he sought the help of a Scottish Baptist missionary, the Reverend William Adam. Rammohun interpreted the Gospels along Unitarian lines, while Mr. Adam tried to convince him of the truth of trinitarianism. But the pupil converted the teacher and Mr. Adam became a Unitarian. (Some of his orthodox critics referred to the event as "the second fall of Adam"!) Mr. Adam then established, with Rammohun's help, a Unitarian mission in Calcutta. Although help and encouragement came from Unitarians in England and the Reverend Henry Ware in America, the mission attracted few Indians and not many Europeans, and gradually dwindled away.

Despite his active support of Mr. Adam's project, Rammohun Roy remained a Hindu. Mr. Adam later complained "that the conviction has lately gained in my mind that he [Rammohun] employs Unitarian Christianity . . . as an instrument for spreading pure and just notions of God, without believing in the divine authority of the Gospels."

Rammohun Roy also was a social reformer, who worked for women's rights, for modern education, for constitutional reform, and for the abolition of suttee (the Hindu practice of cremating widows with their husbands.)

His battles with orthodox Hindus and orthodox Christians finally convinced him that true religion among the Indian people could only be promoted through some sort of organization. Thus the Brahmo Samaj was formed. It began in Calcutta in 1830, a temple of catholic worship dedicated "to the promotion of the contemplation of the Author and Preserver of the Universe" and "to the promotion of charity, morality, piety, benevolence, and virtue and the strengthening of the bonds of union between men of all religious persuasions and creeds."

Rammohun Roy died in England in 1833. His ideals might have died with him, had not a new leader appeared in the person of Devendranath Tagore, father of the famous Indian poet.

Devendranath molded the society begun by Rammohun into a church. An order of worship was established; study classes were organized; even missionaries were trained and sent to other parts of India. By 1860 there were at least forty-five Samajes in various parts of the country, with four in Calcutta alone.

In many ways Devendranath was a conservative. He believed in following the ancient ways unless there were overwhelming reasons to change. Although his studies had led him to renounce the divine inspiration of the Vedas, he continued to esteem them and discouraged reliance on other scriptures.

In his social outlook, Devendranath promoted women's rights and educational improvements but did not see the Brahmo Samaj as a direct participant in reform. However, he did help the Brahmo Samaj establish schools and other charitable institutions. Through them and through the activities of members of the society, the Brahmo Samaj had an abiding influence on India's development.

Devendranath Tagore left the Brahmo Samaj in 1848 due to arguments with the ultra-rationalists, who he complained were establishing the attributes of God by a show of hands and majority vote. But the man destined to become the group's next great leader, Keshub Chunder Sen, encouraged Devendranath to return two years later.

With Keshub Chunder Sen and Devendranath Tagore working together, the Brahmo Samaj increased its interests and activities. New studies and projects were undertaken and new members were attracted.

Unfortunately, at this time a division developed in the group. Two issues, on which there had long been disagreement, brought a complete split in the Brahmo Samaj.

One issue was that of reforming society. More specifically, Keshub Chunder Sen became convinced that the old caste system was immoral. He renounced his own caste and urged that the system be outlawed. As a step to this end he advocated intercaste marriages. Devendranath Tagore basically agreed that the caste system was wrong, but he feared any drastic changes. Reform, he believed, could only come gradually as the people were ready for it. It was dangerous for the Brahmo Samaj to promote social revolution.

The other issue was the relationship of the Brahmo Samaj to non-Hindu religions. Although its founder, Rammohun Roy, had had a universal religious interest, the Brahmo Samaj had been Hindu in its orientation. Devendranath, in his fear of idolatry and man-worship and in his desire to promote the direct apprehension of God, always had disliked references to non-Hindu religious leaders and the reading of scriptures other than the Vedas. Keshub, on the other hand, believed in honoring great religious men of all faiths and in seeking the true elements in all religion. He believed that there were truths common to all faiths and unique elements in each religion from which others could learn.

Eventually Devendranath Tagore and Keshub Chunder Sen parted. There were other causes for the split—such as differences in personality, an older versus a younger group, and disagreements over religious practices—but the issues of social reform and non-Hindu religions made the break irreparable. Each side refused to relent. Worse, each side was unable to understand or even tolerate the other.

The break caused great damage. The conservative Adi Brahmo Samaj of Devendranath Tagore became solidified in its traditional ways. The new Brahmo Samaj of India, led by Keshub Chunder Sen, was left without spiritual moorings and dabbled in asceticism and sentimentalism. A later split formed the Sadharan Brahmo Samaj, thereby weakening the group further. In all three societies a lack of organization hampered their achievements.

Yet the Brahmo Samaj did not die. It exists today—in all three forms—as an organization devoted to preaching the unity of God, the harmony of all scriptures and prophets, the reconciliation of reason and faith, and the spiritual and political freedom of all men. It was responsible for much of India's social progress, and it continues to maintain schools, libraries, and social welfare agencies.

The Brahmo Samaj is a member of the International Association for Liberal Christianity and Religious Freedom (IARF). As such it may be considered as the Indian Unitarian or Universalist church. Today it stands for the same basic principles as do American religious liberals although its traditions are based in India and its religious heritage is Hindu, not Christian.

The Reverend Christopher Raible is minister of the Unitarian Church of Jamestown, New York. A 1957 graduate of the Starr King School for the Ministry, he received his B.A. degree from the University of Manchester in Manchester, England. Mr. Raible has been a member of the World Churches Committee of the American Unitarian Association.

In marking the celebration of the thirty-ninth anniversary of the Brahmo Samaj, Keshub Chunder Sen spoke of the "Future Church." His words may contain a lesson for religious liberals in a different century and a different culture:

"Instead of a hundred hostile churches there shall be upreared, in the fullness of time, one vast Cathedral where all mankind shall worship, with one heart, the Supreme Creator. . . . Such brotherhood among all mankind will be realized in the Church of the future. Its cardinal doctrine will be the Fatherhood of God and the brotherhood of man. It will adopt this simple creed as embracing the whole of morality and religion —the whole of the law and the prophets—and will not seek salvation in tedious articles of faith and elaborate dogmas. . . .

"But the Church of India must be thoroughly national; it must be essentially an Indian Church. The future religion of the world I have described will be the common religion of all nations, but in each nation it will have an indigenous growth and assume a distinctive and peculiar character. All mankind will unite in a universal Church; at the same time, it will be adapted to the peculiar circumstance of each nation, and assume a national form. *No country will borrow or mechanically imitate the religion of another country; but from the depths of the life of each nation its Future Church will naturally grow up."*

VERN L. BULLOUGH:

Hero-Experts in the Age of Science

Has the Professor-Scientist Replaced the Minister-Priest?

Society needs a hero-expert, a role that has been filled by leaders in religion, philosophy, and business. Perhaps the professor-scientist is next in line.

The professors are everywhere. President Kennedy has raided not only Harvard but other universities as well. Professors are consulted by government, by industry, by labor, and even occasionally by the universities themselves. They are sought after to serve on volunteer committees, to give free speeches, to chair community groups, and even to become members of industrial boards of directors.

Often they have no qualification for doing anything but working within their specialty, but the term professor has become important in itself. Some professors have become so well established that the term "affluent professors" has been coined by one of them to describe the new elite. The position of the professors has changed markedly over the past few years and has been marked not only by a rise in income and status but also by an increase in numbers and ubiquity. Why?

The basic reason, I suspect, is that society needs a hero-expert, and the professor has now assumed such a role. Sports and entertainment figures can qualify as heroes or as models, but usually they are not counted as experts outside their specialties except by the very young. In the past, the person who most often has qualified as the hero-expert has been the minister-priest.

Usually two qualifications are required for the role: the hero-expert should be visualized as having to make some sacrifice, financial or otherwise, to achieve his position; in other words, a sense of dedication to an ideal is required. He also should have some authority beyond himself, such as God, the laws of nature, or perhaps science.

The minister-priest has been well suited in the past to serve as hero-expert because he has combined the two qualifications successfully. He usually has been a man motivated by ideals of humanity and service, often in-

different to worldly needs for himself. When such dedication is accompanied by celibacy, as it is with the Catholic clergy, then the ideal is even more perfect. The minister-priest also has had the authority of the gods to rely upon. He alone knew the way God or the gods wanted things, so he was not only the ideal hero but also the expert who could cure the ills of society.

In the past, many challenges have been made to the minister-priest as hero-expert. In American history the first effective one was made by the intellectual group we term Deists. In the place of God Deists put a rational universe based upon the Newtonian world view. Thus any intelligent man by study and reason could become, in effect, his own minister-priest. Once natural law was determined, in economics, politics, or any other field, it was to be followed. The Deists, at least in America, also were dedicated to public service; the names of the constitutional fathers make up, for the most part, a list of prominent American Deists.

The Deists were finally unsuccessful in their challenge to the minister-priest for several reasons: first, they never effectively reached the masses who still retained faith in the minister-priest; second, the Newtonian world view, which was assumed to be static and unchanging, was challenged by new discoveries which upset the Deists' position so that the science upon which they had erected their philosophy was no longer believed; third, the reaction against the French Revolution and its aftermath weakened the positions of the Deists, who were somehow held responsible for it.

Then for a time the minister-priest emerged again as the dominant figure, with Channing and others leading the intellectual and social scene. After the Civil War, though, a new challenge was leveled by the businessman, who seemed to represent a culmination of many of the American dreams. The Horatio Alger stories are the embodiment of the successful businessman as the minister-priest. Virtues such as thrift, honesty, and integrity were attributed to the successful businessman. Business success required a dedication, a dedication which was held to be not entirely selfish, since when they had reached the top the Carnegies, Rockefellers, and Fords devoted themselves to charity.

The businessman, however, lacked an authority other than success. Although many ministers and priests attempted to climb on the business bandwagon by indicating that God was the source of business success, this was never accepted wholeheartedly by either the businessman or the general public. (The minister today who teaches that positive thinking and God work together to bring economic success is carrying on the same tradition.)

Unfortunately, too few businessmen lived up to the ideal of devoting themselves to charity, although increasing tax burdens and the possibility of tax-free charitable contributions have permitted more of them to do so. The most disastrous blow to the business hero-expert, however, was the depression. When the authority of success appeared to be lacking for most, the business hero crumbled. As long as the majority of Americans believed they too could become Henry Fords, there was an inclination to follow the business hero, but when they decided they could not, they shopped around for a new hero-expert.

The late 1930's and the 1940's were times of searching for a replacement. For a time it appeared that the minister-priest might emerge again as the dominant hero-expert, but the combination of nuclear fission, rocket development, and competition with the Soviet Union placed the professor-scientist in the lead, temporarily at least. Perhaps his nearest competitor is the family doctor, but he too has become somewhat tarnished because of the struggle over the various medical aid bills and because of his direct financial relationship with his patients. Instead of the physician himself as the ideal, there has been an emphasis on the physician as researcher and discoverer, in effect the professor-scientist type.

Reasons for the emergence of the professor-scientist are not hard to find. He has, in the popular image, a sense of dedication to making the world better. Increasingly people believe that professors could make money if they wanted to, but instead they are dedicated to the pursuit of knowledge or scientific discovery which is guided by a concern for humanity itself. Thus the professor-scientist becomes an idealist like the minister-priest, but one who is slightly more up-to-date. The professor, even of the humanities, has authority. He has science and scholarship, which have not yet become dogma but which promise a better tomorrow. The popular image is that of a man in his laboratory or library working on a small salary to make a better world. The professor, like the minister-priest, has an audience, the classroom, upon whom he can carry out his missionary campaigns. The businessman lacked an audience, except among his reluctant employees, and the Deist never had it.

In effect, the professor-scientist has become the new minister-priest of our society, with the Ph.D. as his admission card. The professors who have not yet achieved the backing of science are attempting to add it to their professions by making a science of criticism or by giving courses in the literature of the great scientists. Research, whatever it might imply, is emphasized in almost hushed tones.

I suspect there should be some words of caution. Religious liberals probably realize that the minister-priest was never infallible, that businessmen made mistakes, and that the professor-scientist is human and prone to errors, especially when he ventures to offer opinions outside his own

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narrow specialty. The scientific method is wonderful, but it has limitations. It occasionally can come up with good answers, but its answers must be weighted in the same way as the answers of the old minister-priest. Unfortunately, such weighting is difficult at times because the technical language used by professor-scientists requires advanced training to understand it. Although this adds to the aura of the professor-scientist, still the effort must be made to look at what such people actually are saying. Science might be the new god, at least temporarily, but it would be well not to make the professor-scientist the new minister-priest.

Still it is rather enjoyable for one professor: myself.

ERNEST W. KUEBLER:

Design for Differences in a United World

World's Religious Liberals Strive for Unity—with Diversity

Religious liberals will meet in Switzerland this summer at the seventeenth IARF Congress. Their goal is communication—to promote growth in separate traditions.

Today there is considerable evidence that the majority of mankind neither believes nor acts as though we were one. The human family may have had a common origin, but now many think the race has become too big to be considered as one group. Diversity rather than unity characterizes our recent development.

Nevertheless, today there is a new budding of the flower which represents the hope and persistent yearnings of man for some kind of united world. Ever since man has been recording history, he also has attempted to explain or look behind the evidence which shows the "brokenness of humanity," revealing its national, cultural, ethnic, and religious grouping.

Few would doubt that men are divided into military camps, political and economic blocks, differing greatly in modern technological know-how as well as ancient religious and cultural patterns. Modern scientific progress has increased greatly our ability to get into "the other man's" country quickly and to talk easily with him, no matter where he lives.

The four corners of the world today are in constant contact. Whatever happens over there (wherever that may be) often has world-wide meaning. Few in the highly developed countries can plead ignorance of what has happened, even though they may not understand its meaning or be able to cope with its possible good or evil outcome. No matter how we group ourselves—as persons or as nations—we are forced to learn how to live side by side and to recognize that our religious, cultural, ethnic, and national differences make up the ingredients of any one world that may come into being. Rather than trying to camouflage such differences, there may be some logic in striving for a design in a united world that would encompass our differences within a larger unity.

Many persons are concerned about the lack of unity within mankind, but the religious liberal especially must give the matter his wholehearted attention. At the close of the last century, the liberals of the great religions of the world met at a Parliament of World Religions in Chicago, Illinois, and concentrated upon the common ground of humanity which could bring all peoples together.

This was a dramatic gathering which focused upon a truly liberal emphasis, as compared with the traditional conservative vogue of that day. The orthodox religionists were stressing exclusive values and dogmas. Dr. Joseph M. Kitagawa, professor of world religions at the University of Chicago, has reviewed this development and states in the March, 1961, issue of the *News Digest of the I.A.R.F.*:

> *"However, in their eagerness to advocate the universal aspects of religions, some of the liberals tended to ignore the tenacity and importance of differences as*

they exist among the religions of the world. These 'doctrinaire liberals,' in their adherence to a one-dimensional truth about universal features of religion, naively assumed that advocating this principle would automatically introduce harmony and mutual understanding among the diverse religions of the world."

Some at that time, and many more today, express the hope for a "Universal Religion" which will sweep over the world within a few decades.

The International Association for Liberal Christianity and Religious Freedom, now in existence for more than half a century, is small and fragile as compared with the current robust ecumenical movements within Christianity. The IARF does represent the thinking of its twenty-five member groups, with hundreds of thousands of adherents in many parts of the world who hold that religious liberals can communicate to the benefit of all and at the same time respect the diversity of their separate traditions and heritage. Here is no effort to convert the heathen or to bind each participant to a common dogma. No one here defends the old orthodoxies but rather seeks to promote the dynamics of growth and change in each religious tradition, to the end that the free and agnostic mind may grow in wisdom and truth.

The purposes of this international organization dedicated to religious freedom are: first, to bring into closer union the historic liberal churches, the liberal elements in all religions, and isolated congregations and workers for religious freedom; second, to draw into the same free fellowship the groups throughout the world that are in essential agreement with our way of thinking; and third, to open and maintain communications with free Christian groups in all lands who are striving to unite religion and liberty and to increase fellowship and co-operation among them.

The Congress and its General Assembly meet every three years. The sixteenth Congress stressed the central concern of five great modern leaders of world religions who sought to show how mankind can be encouraged to have a deeper understanding of the Divine and to look forward to a truly human life. The seventeenth Congress will be held this year in Davos, Switzerland, August 8-13, with the theme, "The Unity of Mankind in Our Divided World." The theme talk, "Living in a Divided World," will set the stage for three major lectures on "Our Approach to World Community," "How Do Africa and Asia See the West?" and "How Does the West See Africa and Asia?" Participants then will leave the rarified atmosphere of the lecture hall to gather in smaller discussion groups, where they will deal with such practical concerns as:

1. Food and population
2. Race and color
3. What is happening to the family today
4. The rising tide of new nationalism
5. Spiritual values and technology
6. Human nature and destiny.

The afternoons are free for sightseeing and special meetings. The evenings will be devoted to cultural activities representative of the member groups. All religious services are to be held in historic St. Johann Church. There will be several major exhibitions, including one on art forms and worship, as well as photographs of recent architectural trends in church buildings.

Delegates from India and Japan, organizations within Czechoslovakia, Hungary, and other major countries of the European continent assure a variety of viewpoints and a richness of resources. This open meeting is expected to attract more than five hundred persons, and there is ample space, at a modest cost, in the beautiful hotels for several hundred more.

At Davos we shall focus on the ideas and forces which can unite mankind, trusting that each believer will find inspiration and guidance in the faith and hope of his own religious tradition. Many of us believe there are moral forces within all religions that can help mankind live in one world.

I like the symbolic language of Professor J. van Goudoever of Hilversum, Holland, when he describes the religious life as having two aspects: the one to *build* a house for the believers; the other to travel a road to other people and their houses. The house of religion is built around the symbolism, rituals, traditions, and stated positions of the faithful. Such a structure and its furnishings for the liberal are altered and rearranged from time to time in the light of man's increasing knowledge and deeper understanding.

The other activity of the religious person is to leave the shelter of his house and travel the highways and byways of life's road for fellowship and a share in the work of all men, as together the brotherhood of man is built within the united world. The traveler may even pause and contemplate with appreciation the possibility of visiting another's house. There is much traffic on this road today. The time yet may come when household members of various faiths prove to themselves how great are the commonly held convictions and hopes of liberal religious men.

In the spirit where in essentials, there is unity; in nonessentials, liberty; and in all things, charity, we shall meet in Davos to discuss as religious liberals our contribution to the challenge of bringing about a greater unity of mankind.

Dr. Ernest W. Kuebler has been director of the Division of Education and administrator, Council of Liberal Churches (Universalist-Unitarian), Inc. He is also president of the International Association for Religious Freedom (IARF).

ROBERT B. JOHNSON:

Peace: It Isn't Simple

Ministers Seek Disarmament Approach

Speakers at Wayside Inn agree that bombs aren't basic, but tensions are. The Register*'s news editor interprets conference reports and reactions.*

"A theologian . . . was there . . . thinking the deed and not the creed would help us in our utmost need."
—LONGFELLOW, "Tales of a Wayside Inn."

A century later the problem for twenty ministers at Longfellow's Wayside Inn was to find what deeds would help.

They were gathered in Sudbury, Massachusetts, for a spring conference on arms control and disarmament. The conference was sponsored for both Unitarian and Universalist ministers by the Committee on World Responsibility of the American Unitarian Association.

The ministers, representing churches in New England and New York, came to the conference with a clear concern. Their questions and discussions indicated that they were troubled by the implications of the arms race and refused to dismiss it as a problem to be settled by the experts.

But as speaker after speaker compiled a list of uncertainties, doubts, and dilemmas that applied to the problem, any hopes that members of the conference may have had for a ready solution vanished. As one minister put it, "This conference has been enlightening but debilitating for those of us who live in the clouds most of the time."

The speakers, several of them members of the Committee on World Responsibility, represented both political and technical aspects of the question. They included Dr. Lincoln P. Bloomfield, member of the Center for International Studies of Massachusetts Institute of Technology and a former State Department official; Dr. M. Stanley Livingston, nuclear physicist and a member of the group of scientists which developed the cyclotron; Dr. Richard P. Barnett, formerly of the Russian Research Center at Harvard University, now assistant to disarmament Secretary Neil H. McElroy; Dr. Lawrence Martin, professor of political science at MIT; Dr. David Frisch, MIT physicist and member of the 1960 Moscow conference of scientists on disarmament; and Dr. Daniel S. Cheever, lecturer in political science and assistant to the president of Harvard, and a member of the San Francisco United Nations conference.

The grim facts of nuclear warfare as presented by these speakers contrasted strongly with the colonial atmosphere of the conference site.

But as such terms as *megaton, problem of the* n*th nation,* and *secondary striking capacity* continued to enter the discussions, no amount of colonial atmosphere could keep the remote inn from the twentieth century.

The speakers were agreed that there was little hope for disarmament without the establishment of world law. Yet they also were agreed that partial measures might be possible and efforts continually should be made to reach even minor treaties. "Those who say political solutions must come first are condemning us to no disarmament at all," Dr. Barnett said.

Dr. Cheever said: "In the present international system of sovereign states, there is probably no possibility of an arms control scheme. More to the point is to seek limited areas of diplomatic agreement such as disengagement in eastern Europe."

Dr. Frisch said that any practicable plans for disarmament or arms control would have to come from the West. "I don't think the Russians have done any thinking at all on technical details," he said. "Therefore a double burden rests on us to come up with anything creative."

Despite the general mood of pessimism that pervaded the conference, an occasional sentence of hope worked its way into the discussions.

"It will be a long and difficult chore, but there is a definite opportunity for a test ban," Dr. Livingston said. "There is a real desire on the part of scientists in both countries to find a common meeting place."

"There's a definite interest on a high level that there never was before," Dr. Frisch said. "In this business we're so pleased to have anyone care after so long that if he can raise his arm to his shoulder, he's a great improvement."

But as the discussions reiterated the themes of political impasse and technical dilemma, a statement by Dr. Barnett echoed as a text for the entire meeting: "Incredibly complicated as the problems of armaments are, the problems of disarmament are even more complicated."

Faced with the baffling complexities, the conference for a time grew quiet, then changed its emphasis from questions such as "When disarmament?" and "How disarmament?" to another theme, phrased by one minister as "How can we deal with this problem of disarmament and arms control in terms of what is possible?"

The speakers responded quickly, and the discussions shifted to the role of the church and religion in public affairs, political education, and the distinction between what one registrant termed "crucial and basic problems."

"Insofar as the church can stand for hope, as long as it's a critical hope," it may help us ". . . break free from the paralyzing fear," Dr. Martin said. Dr. Livingston said that the church should take the initiative in leading public discussions on the problem. "The misinformation of the general public is tremendous," he said. "The people must be aware of how much they must change their thinking. They must be aware that we must give up some of our national sovereignty."

"The problem of public opinion is absolutely essential," Dr. Barnett said. "Any fundamental change in the direction of our foreign policy is going to require a campaign of political education on the highest level."

"What should be the focus of our moral outrage?" Dr. Cheever asked. "Is disarmament really the most important problem? It seems to me that there are a host of far more basic problems that give rise to the tensions and conflicting interests that cause war."

"We tend to confuse the proximate with the ultimate," a minister said. And another added, "The bomb is crucial but it isn't basic."

"I'm a little afraid if we preach peace too much as a simple slogan, it may do us harm," Dr. Livingston said. "I am struck by the danger among church groups of seizing on a simple solution that fits into one or another problem and ignoring the realities of the situation," Dr. Martin added.

What can we do to reconcile some of the ideological differences among nations, the conference members asked.

"I would favor as much international exchange as possible . . . not because it breeds brotherhood . . . but because it might at least give us a clearer picture of each other," Dr. Cheever said.

"There's something more that's needed than just the basic precepts of the church," Dr. Livingston said. "That's the basis, and from there we must go on."

"Our morality may not be theirs. We need different areas of agreement," he added.

As the conference concluded, discussions of the problem of effective action grew more lively.

"There seems to be very little we can do locally that has much to do with arms control, but there may be something we can do to bring about a change in the climate of opinion that will affect international order," one minister said.

"Every speaker has been starkly realistic, but they all have been hopeful," another added. "We can't present a solution, but we can present an approach to the problem. . . . We need to do some unlocking of the defenses against consideration."

EMILY DICKINSON

She wrought by lamplight in the dusky shadows
Of her room at night,
But in her brain the sunny gleams of thought
Danced ceaselessly;
The light and warmth of all the world blew in
To change the cold austerity of her days!
And there she sent out to the world
The merry peal of bells; the greenness, fresh of fields;
The unexpectedness of columbines
Bunched red against a rock!
The plain and simple things of life
She glorified and left for us to see;
And laughed to know that never walls or circumstance
Could keep her spirit in!

S. CLEONICE WARREN

Religious Education:

Riches for the Seeking

There is a folk saying that "familiarity breeds contempt." Familiarity often has the more dangerous effect of breeding ignorance. There is a belief that new converts are eager prophets of their new faith, but it is equally true that they often are more conscious of their reasons for leaving the church of their youth than of those for entering the church of their choice. In plain words, there far too often is ignorance about liberalism in its positive aspects both among those new to our fellowship and those who were reared in the faith.

For this reason it seems important to call to the attention of the new Unitarian Universalist Association Recommendation 222 of the 1960 White House Conference on Children and Youth:

> 222. *That each elementary and secondary school make adequate provision for the materials which are essential to motivation, instruction and enrichment in an individualized educational program.*

It is difficult to individualize instruction in the church school and more difficult in adult education. Yet unless we can make rich literary resources available to both children and adults in our association, the potential of the liberal movement cannot be realized.

Both the Beacon Press and the Department of Education spend much of their time preparing materials that could serve these purposes. Yet too frequently we think of the "instruction" and forget the "motivation" and the "enrichment" of the recommendation.

How may we motivate and enrich? Some of the motivation must come from the pulpit, but much of it could come from a committee charged with the responsibility of seeing that the resources of the denomination are made easily available to the people. Liberals are avid readers, and libraries from which they can borrow, book tables from which they can purchase, or even careful circularization of catalogs would entice many into reading in the various areas of liberal religion.

The church school with an adequate library (borrowed from the public library or from its own members, or even better, purchased for its own use) has fewer problems of motivation, development of interest, and individualization of instruction than one which depends on one book, or a few books, for a course. A number of our churches have built up extensive libraries in the church school, where carefully screened (not censored) books are available to present the liberal point of view.

When we say "individualized educational program," what do we mean? We mean that in the diversity of our liberal faith there are many individuals, each with unique needs. Here may be an adult who knows the history of the liberal movement but has no true conception of its implications in economic and social realms. Here we have a child who, having entered a liberal church in his junior high school years, has missed all the foundation on which his instruction is based. Here is an individual who came to the church because it "spoke to his emotional needs" but has yet to come to grips with the intellectual concomitants which probably will be equally attractive to him.

For all such individuals the easy availability of materials—our journals, pamphlets, curriculum books, and the entire list of the Beacon Press—may make the difference between being a "church attendant" and one who has integrated religious thought to the total process of living.

Experience has shown that many of the questions asked about our religious education curriculum, and some of the criticisms leveled against it, stem from ignorance of its content. How many of our adults, new to the faith, have taken the time at least to scan the resources that are used for the education of their children? How many of the adults, reared in the faith, could outline to a stranger the rationale behind the construction of our curricular materials?

Experience has shown, equally, that many of our churches, while searching for materials for discussion courses or looking for books that may serve as a point of departure for exploration of liberal theory, are not aware of such books as, for example, these from the spring list of the Beacon Press: *Introduction to the Philosophy of History;* what better vantage point from which to view our own history? *Man's Place in Nature;* what more effective motivation toward finding one's own place in life? *In Search of God and Immortality;* what more stimulating approach to the search for one's own philosophy? *The Rest is Commentary;* a stimulating base for the understanding of the Judeo-Christian tradition's roots. Or among the paperbacks, without comment: *Protestant and Catholic; Three Prophets of Religious Liberalism: Channing, Emerson, Parker; From Jesus to Paul;* or Schweitzer's *Goethe: Five Studies.*

There is an expression often used by the more orthodox and conservative, "The fields are ripe for the harvest." We should reap a rich harvest of motivation, enthusiasm, interest, comprehension, and knowledge if all liberals, born to the faith or recently come to our doors, took advantage of our own provision of "materials for an individualized educational program." DOROTHY T. SPOERL

Editors' Forum

A Man in a Glass Cage

The image of the world's evil has been flashed before us so repeatedly that many of us have become unresponsive. We no longer are moved either to anguish or to action. Some of us seem to resent the human conscience. Some of us fall back on stoicism. Some of us have almost lost our sense of connection with life.

As Adolf Eichmann sits in a glass cage, and the world listens to the appalling story of mass murder, we are expected to realize that six million men, women, children, and infants were slaughtered by every device Nazi ingenuity could conceive.

What could possibly pay for Dachau, for Buchenwald, for Belsen, for Auschwitz? We are given to understand that the purpose of this trial is to alert the conscience of mankind, "to confront us, however reluctantly, with the meaning of hatred and totalitarianism, our own relation to these evils and their continued presence in the modern world." One wonders if we really shall be reached.

Can we grasp the possibility that this can happen again, and to any people in the world? that this sickness of soul did not disappear twenty years ago? that it rises from its hidden lair as an ugly monster whenever men lose their moral sensibility?

It would be a tragic mistake to single out one depraved underling of a monstrous machine; he is but the embodiment of inhumanity carried through to its devastating result.

The monster rises whenever hatred poisons human relations, whenever we find targets for our frustration in our fellow men, whenever we suspect our neighbors because they are different, use derogatory labels, or whisper sly innuendoes toward another race. There would have been no tragedy without such seemingly harmless preludes.

Even religion is involved. Dr. Anders Lunde writes of how, in 1945, a Rabbi Borenstein told him of being brutally beaten every Saturday and waking the following morning to the sound of the beautiful church bells in the village of Dachau, asking, "What kind of God do they believe in?"

We still teach our children to point the finger at the Jews for the death of Jesus. Our temples still segregate us from those who are not "our kind of people."

It is not enough to talk about good will; we must make human values specific in the way we think and feel. It is not enough to cry for justice; we must create a basis for it in our world.

Eichmann sits in a glass cage; but how much is our humanity summoned to recognize and resolve our inhumanity?

RAYMOND J. BAUGHAN

Peril to Democracy

President Kennedy recently suggested to American newspaper publishers that they "heed the duty of self-restraint" in their news columns and "consider and recommend the voluntary assumption of specific new steps or machinery" of self-censorship. Some of the publishers supported the general idea, but fortunately for the nation it won't get very far. There will always be mavericks who will not agree with the others' determination of what stories should be suppressed, as President Kennedy said, in the interest of national security. Or at least let us hope so.

There is already too much official secrecy about the public's business. But it is still possible to say that one of the cardinal features that distinguishes the United States from totalitarian regimes is the openness of our society. Sooner or later somebody talks about a questionable activity that is going on behind the secrecy curtain, and the press becomes the instrument for letting the people know about it. So far there is no informal alliance between the bureaucracy of government and a bureaucracy of the press. And none can exist except at the peril of democracy.

The only way in which *organized* self-censorship (as distinguished from the censorship imposed by the individual publisher's conscience) can operate is on those few occasions when publication might directly endanger the lives of citizens. Otherwise the press arrogates to itself the function of governing rather than pursuing its proper role of providing whatever information it can get that will enlighten the American people. Only by a forthright assertion of independence can the press carry out this role.

JOHN LOFTON
Stanford, Calif.

Chips Falling Where They May

With merger nearing finality, one hears of efforts to form splinter groups breaking off from the main body of the Unitarian-Universalist movement in an effort to perpetuate their identification with Protesant Christianity.

To some this may sound alarming. Others hear only the faint tinkle of chips falling where they may.

This writer belongs in the second category. The sound of chips falling may be a healthy sound. The dropping of a few chips may herald the building of a stouter, stronger, liberal religious movement than ever before, one surer of where it is going.

There is much truth in the cliche to the effect that nothing stands still. If we are a "movement"—and that is what we aspire to be—we have to move. And we have to have a reasonable certainty which way is forward.

Sometimes this Unitarian gets a bit discouraged by the thousands of words in sermons and articles which seek to reconcile outworn concepts and frayed imagery with brave new thinking. Sometimes he wonders if we are not trying

to build a skyscraper with a shovel and a trowel when what we need is a bulldozer and a riveting machine.

We still thresh about in the thickets of metaphysical speculation and argue about the nature of God when what we should be doing is seeking clarity in the sphere of conduct and arguing about the nature of ourselves and the plight of the world around us. There lie the real values for modern man: the opportunity for finding oneself which is true "religious experience."

There also, in the humble opinion of this Unitarian layman, lies the growing edge of this movement. Our great market for membership lies among the unchurched. How can we hope seriously to attract them in any numbers if we merely dabble our toes in modernism while we waste our time trying to patch up ancient frames of reference so they will fit a conception of a perpetual quest for truth?

HERBERT M. DAVIDSON
Daytona Beach, Fla.

Part Way Is No Answer

The headlong weapons race inevitably must produce a few brief moments of hell on earth. If the planet isn't rendered wholly uninhabitable after the initial exchange of atomic fireballs, at best it will live on as a smoldering vale of misery and horror. For with ever more powerful bombs attached to delivery systems of growing accuracy and efficiency, few will escape the effect of blast or the hurricanes of heat. And for those who do, there will be the fallout.

Clearly there is no future for anybody in the frantic stockpiling of military arsenals that is wasting so much of the world's treasure. Weapons exist to be used, and it is the essence as well as the job of the military to use them. "Limited" war carries within it the hideous seeds of total war. Human nature being what it is, the generals when pressed tend to throw into their conflicts whatever resources they have, be they another quiver of arrows or a salvo of nuclear explosives. General MacArthur didn't want the United States fighting in Korea with "one hand tied behind its back," as the war hawks declared with such vehemence, and neither will his successors.

If limited war can lead to total war and total war to total destruction, reasonable men must work to eliminate the apparatus by which *any* variety of conflict can be waged. This means disarmament. Nothing is more crucial. For if the arms race cannot be halted, the destruction of civilization is just around the corner.

Total disarmament must be the central goal. Khrushchev is right about this. Anything less borders on self-deception. Partial disarmament merely transfers military and engineering energies into improving those weapons not restricted, or into seeking frantically to develop new ones with the potency of those that have been dismantled. Part way is no answer.

But are the Russians really willing to go all the way? Or are they merely trying to lure us into a trap where they can destroy and then bury us? That remains to be seen. The way to find out is to negotiate on the assumption that the Soviet leadership understands the terrible dangers as well as we do, and that it wants disarmament as much as we do. We will have to maintain that assumption until it is proved false.

CHARLES PRENDERGAST
St. Louis, Mo.

Did the Lights Blink?

The involvement of the United States government in the abortive insurgent landing in Cuba caught most Americans by surprise. Pretty generally, they had not been told by their press that the Central Intelligence Agency was aiding anti-Castro Cubans in their plans and training for a new revolution. It was only after the landing forces had been overwhelmed that U. S. involvement became public.

Even then, the news was handled oddly—as though it were old hat. And later, anyone re-reading the New York *Times* dispatches for a fortnight before the landing could sense that they seemed to be trying to tell the story without telling it directly.

Did the press know, and withhold, the news that the U. S. was involved? If so, that would explain why the news, when it broke, was handled as though it were old—to newsmen, it would have been old hat! That might explain, too, why the *Times* almost, but not quite, told the story.

And if the press withheld the news, what pressure was strong enough to produce its decision? Is there any group powerful enough to influence the entire press—except the government? Is there anything the entire press fears—except the possibility of being deemed disloyal?

Did the lights blink?

VICTOR BOVEE

Contributions to the Editors' Forum are in response to specific invitation. Views expressed by the contributors are their own and do not necessarily reflect the views of the Unitarian Universalist Association or of the publications by which the writers are employed. Mr. Lofton, studying under a Ford Foundation fellowship, is on leave from his position as an editorial writer for the Pittsburgh (Pa.) POST-GAZETTE. *Mr. Davidson is editor of the Daytona Beach (Fla.)* NEWS-JOURNAL *publications. Mr. Prendergast is an editorial writer for the St. Louis (Mo.)* POST-DISPATCH.

What our ministers are saying

Our nation was built upon non-conformity. Our colonies were founded and our states nurtured by political and religious dissenters. I therefore oppose any action or pattern of thought which equates disagreement with disloyalty. It is faulty logic to conclude that if a man opposes some ideas or actions that the Communists also oppose, he is a Communist. An American citizen may be completely loyal and at the same time in full disagreement with the party currently in power and its policies. An American citizen has no rights if he does not have the right to dissent and to be free from calumny for his dissent.

Howard A. Waterhouse, Middleboro, Mass.

Many political leaders of our nation have repeatedly stated that the conflict in the world is between men who believe in God and those who do not. I believe they are wrong. It is more basic than a man's concept of God; it is a battle between those who believe in man and those who do not.

The gods of men are not all alike. The idea of God varies from a concept of an unpredictable Lord to a force which is love—from being an absent creator to a force in life itself and in man. Because a man says he believes in God does not make him righteous or a lover of freedom and democracy.

What one conceives to be God is often a reflection of man's attitude about himself and others; it is related to his faith or non-faith in man.

James C. Brewer, Norfolk, Va.

I need to worship because I cannot let life pass me by unnoted and unnoticed, propelled on a relentless and undirected way only by inertia. I must pause to take note of it, to venerate its value and to celebrate its many dimensions. Life without worship is plodding, pedestrian and barren. If worship could come only by chance circumstance, even this would be good. But we have found that by taking thought and arranging circumstances, we can participate together in the celebration of life at specified times and places. To share in this celebration of life gives us much that we need in order to have a sense of fulfillment; it gives us the consciousness and feeling of infinite belongingness.

John G. MacKinnon, Indianapolis, Ind.

Increasingly, work is of less importance in telling us who we are, what our role in society is, and in giving us self respect and a sense of contributing to our society.

It takes study to be quiet, it takes discipline, and it takes non-productive time, but this is the only way one can become a person instead of a minor tool of production. Only by going into silence can you discover yourself and thus know who you are. In quietness comes confidence. The practice of non-work is our saving grace.

David H. Cole, Urbana, Ill.

My prayer is to stand on a hilltop and look at the vault of the sky. My prayer is to stretch out on that hilltop and watch a bug crawl up a blade of grass. My prayer is to stand on the levee and watch the barges and trains and trucks. My prayer is to talk with people I like about the deep questions which have no answer, but which are themselves voyages of discovery.

It is not necessary to be orthodox to be religious.

Webster L. Kitchell, Kirkwood, Mo.

We have created deities to be bridges from the partialisms of justice, mercy, generosity, ethical values, moral insights to their full realization. The concept of deity is a bridge reaching to the realization of these values.

But somehow, we have forgotten that we are to make the journey, that we are to walk upon the bridge.

Justice, ethical awareness, concern for our own well-being and healing spring from ourselves—from our concern for, and dedication to, the values enveloping each of us. Their reality depends upon us.

Walter E. Kellison, Farmington, Mich.

We know that the day of reckoning—however one cares to interpret or envision it—is one great inescapable event in each of our lives. The results of our deeds, the effects of our decisions, the goal of our years are certainly facts to each of us. Our day will come before the bar, when we meet our true selves face to face—when conscience identifies with us who have begotten it, when the props and fronts, pretensions and reputations drop like dry husks from around us and we stand only for what our values have made us. To live toward one's larger self, to sleep with a healthy conscience, seems one of life's greatest confidences.

Carlyle Haynes Meacham, Annapolis, Md.

Open Forum

(continued)

orthodox Christianity—than by the proposed merger of such august Protestant churches and their reunion with the "catholic tradition."

Such a reunion strikes me as eminently sensible. The Protestant religion, which once seemed so right and necessary, has through the years of absurd theological quarreling proved itself to be infinitely weaker than the Catholicism it tried to supplant. I think the most obvious proof of this is our own nation—presumably, Protestant; in point of fact, secular.

And this, of course, is the intriguing part of it! It is completely rational for the *churches*—ministers and governing bodies—to "revert to a pattern fifteen centuries old" (to quote Dr. Howlett) since this will give them an authority they do not now possess. . . . But how about the *laymen* . . .? The strength of their distaste for the "catholic tradition," i.e., authoritarianism, can not be denied. . . .

It may be that when and if the Christian church bodies go to work on the merger principles, they will be able to dilute or disguise the "retreat," as Dr. Howlett classifies it. But if the plan goes through, whether worded blatantly or cunningly, our own denomination will be presented with a magnificent opportunity to accurately picture the situation to orthodox Protestants, together with an invitation to join with free men in the religious quest, i.e., membership in *our* group. We might have a chance to pick up the membership of literally thousands of Protestants . . . —JEAN ORBEN, *Flushing, N. Y.*

'Evangelize or Die'

To the Editors: Unitarians still seem to indulge in an "admirable prejudice against evangelical missions." I should agree with this prejudice if it were clear precisely what we are prejudiced about. I suspect Unitarians have the fundamentalist stereotype in mind. But surely we need not think that Unitarian missionaries would follow this stereotype. They would threaten no hell, unless it be an atomic hell; they would offer no cross on which to crucify one's reason and no salvation after death, but only salvation now from superstition, fear, hate, and perverted thinking. . . .

If we do nothing to evangelize the world in the Unitarian sense of the word, then we well may find the world divided into two camps of equally abhorrent dogmatic mind, a world in which there is no room for the Unitarian emphasis on freedom of intellectual belief and inquiry and no room for our traditional respect for individual integrity. I should therefore support an active missionary campaign on a world-wide basis. For if we refuse to expand, we may simply cease to be.—GRAHAM A. SCOTT, *Toronto, Ont., Canada.*

Encyclopedia Is Up-to-Date

To the Editors: *Collier's Encyclopedia* should be congratulated on the up-to-date articles on "Unitarians" and "Universalism" in the 1961 edition. These articles have been written by Dr. Ernest Cassara of Tufts University. Dr. Cassara himself should be congratulated on the skill with which he has outlined the movements' history, principles, and accomplishments, in plain language and a limited space . . . —W. EDWIN COLLIER, *Philadelphia, Pa.*

EDITORS' NOTE: Mr. Collier reported he is not related to the publishers of the encyclopedia.

Gripped by Statement

To the Editors: I am not a Catholic. But seldom have I been gripped so powerfully as by the unalterable truth and common sense of the statement issued by the Roman Catholic bishops of the United States, released to the press November 20, 1960, in which, it seems to me, is summarized the essence of the underlying dilemma of mankind. As I read it, the burden of this statement is that rejection of personal responsibility lies at the root of the evil that prevails in our world and that moral decline has come chiefly into play in bringing this undermining about. A clearer understanding must, therefore, be gained of these influences so ruinous to our race, and it is the function of religion to bring this understanding about through teaching and the development of character.

What a clarion call for united action among all religious leaders of mankind! What a standard around which all who profess any religion may rally without surrendering any personally precious principle or belief!—VERNER C. AURELL, *Arlington, Va.*

Values of Liberal Adults

To the Editors: Last year I read a paper entitled "Religious Attitudes and Emotional Adjustment" at the International Congress of Psychology in Bonn. For said study, I conducted an experiment involving three religious groups—Protestant, Roman Catholic, and Unitarian. Since I, too, used at least part of the Allport-Vernon Study of Values Scale, I . . . would like to make some comments about my findings in relation to the interesting article entitled "The Values of Liberal Youth" by Dorothy T. Spoerl in the February issue of the *Register* [and *The Universalist Leader*].

My Unitarian sample included thirty-five people whose mean age was 43.86 years and mean years of education were 14.34. The latter was significantly higher than that of the Roman Catholic sample and tended to be higher than that of the Protestant sample. Only 17 per cent of the Unitarians were raised in this denomination, all others being converts. . .

The subjects were given three tests: the ten items referring to religious values from the Allport-Vernon Scale, the Osgood Semantic Differential, and a self-constructed Religious Attitude Scale which measured a continuum of religious beliefs ranging from orthodox to liberal. On the latter test the Unitarians were very consistent as a group, although not quite as conforming as were the Roman Catholics. While the Roman Catholics were clustered on the orthodox extreme, the Unitarians were bunched together on the liberal end, with the Protestants scattered in between, even within a specific denomination, revealing a great deal of variation.

With increasing age, Unitarians tended to become less orthodox—that is, more liberal. Also, the Unitarian sample seemed to be less satisfied with their self concept as revealed by the Osgood Semantic Differential. As an individual holds a more liberal religious attitude, a greater self doubt occurs, suggesting that perhaps orthodoxy brings with it greater self-satisfaction. However, this relationship can also be viewed in a more favorable light by implying that this dissatisfaction with the self may point to a striving for self-improvement.

On the part of the Allport-Vernon Scale, the Unitarian samples scored significantly lower than did both the Protestant and Roman Catholic groups, suggesting what

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Dr. Spoerl's study has already verified: that Unitarians have other interests and values than other religious groups. A significant positive correlation between the Religious Attitude Scale and the partial Allport-Vernon also indicates that the more orthodox Unitarians had a greater religious interest than the more liberal ones. Also, when asked whether the subject was interested in religion, the Unitarian subjects revealed significantly less interest than did the other two samples. Further, they also feel religion to be significantly less helpful, but also less worrisome. However, church attendance was similar to that of the Protestant sample—that is, bi-weekly.

Although my study did not employ adolescent and young adult subjects as did Dr. Spoerl's study, the results obtained from the Unitarian adults seemed to indicate very similar trends to those exhibited by the liberal youth.—RENATE G. ARMSTRONG, PH. D., *East Moline, Ill.*

There's Hope for Art

To the Editors: I think that Mr. [Gobin] Stair in his article, "Unnatural Battle," in the February *Register* is perhaps a bit too depressed about the state of art in our liberal churches, although I have the greatest sympathy with his point of view. . . . I have been distressed . . . at the bad art often permitted in our churches, particularly in relation to children.

But both ministers and parishioners who have a deep interest in art as it affects the church do exist! They even know something about art and aesthetic theory and try to maintain high standards of taste. . . .

Let me point out one or two hopeful indications. First, in the field of music, many churches . . . have insisted for a generation on music of the highest standard. Since we are a religious group in which, because of our belief in freedom of thought, it would be extremely difficult, if not impossible, to establish *one* religious symbol, we have quite rightly emphasized music as a means by which we can unite in artistic expression. . . .

I think, too, that in matters of architecture, church decoration, and liturgy, some of our ministers and people have shown an awareness of good artistic standards. Interest in these matters has always been evident on the part of the "right wing" of our denomination, but both the "center" and the "left wing" are also concerning themselves more and more.

As a cheering indication . . . may I call attention . . . to the Religious Arts Guild, founded many years ago. This organization exists to further all aspects of good art in our churches. . . .

The Guild has sponsored exhibitions of architecture and of chancel decoration. It is responsible for the Easter and Christmas folders for services. It has given advice on various phases of art in the church. Most outstanding of its current activities is the excellent Music Library at 25 Beacon Street, Boston. At the May meetings, it annually puts on a program dealing with religious art. Membership is open for a nominal fee to all interested persons.—ANNA Y. FENN, *Wayland, Mass.*

Re Florence Nightingale

To the Editors: The November *Register* had a letter from Elsie Brown asking "on what ground Florence Nightingale and Charles Darwin are frequently claimed as Unitarians by members of our denomination?"

My father, the Rev. Richard E. Birks, was born in Derbyshire, England. He was minister of the old brick Unitarian Church in Deerfield, Massachusetts, from 1901 to 1912. In 1910, he spent his vacation in England, and Florence Nightingale died a few days before he returned. . . .

He preached a sermon about her [in] which . . . he said that her . . . father was a Shore, who changed his name to Nightingale at the request of his mother's brother, who left him a large estate. Offley Shore, Florence Nightingale's uncle, was trustee of the Lady Hewley Fund, a large endowment left for augmenting the salaries of ministers preaching in certain Unitarian chapels in Yorkshire and Derbyshire.

My father describes the litigation that developed over the question whether Unitarians were ministers of "Christ's Holy Gospel." When the trial went against them, his sermon states that "wealthy Unitarians subscribed in a few weeks over $100,000, the Shores being generous contributors to the Fund."

On her mother's side, she was descended from similar stock. Her grandfather was William Smith, a stanch and earnest liberal and reformer—"a regular attendant and supporter of the Old Octagon (Unitarian) Chapel in Norwich."

After the end of the Crimean Wars, Florence Nightingale returned to Lea Hurst to rest from her labors.

"There I first saw her. After a simple service at Lea Hurst in a little room fitted up as a Unitarian chapel where the family and a few retainers united in religious worship, after my father concluded the service, a woman in plain dark clothes came forward and thanked him for his helpful service. It was Florence Nightingale. Now I realize it was worth the walk of 20 miles that I took with him on his round that day when it was his turn to preach at Lea Hurst. I was ten years of age."—FLORENCE E. BIRKS, *Bernardston, Mass.*

Keep Them Short

The *Register* and *Leader* regret that limited space makes it impossible to print all letters received. Priority will be given those which, in the editors' judgment, are of the most interest or concern to readers. No assurance can be offered that letters of more than five hundred words will be given any consideration for publication.

One, three, or many?

To the Editors: After reading with great interest Jeanette Hopkins' report of the Middle Atlantic States Biennial Regional Conference [January *Register*], it occurs to me that Unitarians might do well to turn to the trinitarian concept of God as expressed in modern language: ". . . God is the Triad of Interacting Spirits: (1) Reality, or Being, with (2) the Human Intellect, or Personality, and activated by (3) that quiet, conquering catalyst, the Holy Spirit of Love."

And why cling so tenaciously to the tradition of monotheism when every one of us with the greatest of zeal worships such gods as Ourhighstandardofliving, Thegreatestnationonearth, Keepingupwiththe joneses, Fourfastspinningswheels, and a host of others besides a multitude of Lares and Penates?—E. W. HITCHCOCK, *Roswell, N. M.*

Perspective

History of Christianity in Five Paperbacks

FROM JESUS TO PAUL. *By Joseph Klausner. Translated from the Hebrew by William F. Stinespring. Boston: Beacon Press (Beacon Paperbacks, No. 115). $2.95.*

CHRISTIANITY AMONG THE RELIGIONS. *By E. L. Allen. Boston: Beacon Press (Beacon Paperbacks in Liberal Religion, No. 9). $1.45.*

THREE PROPHETS OF RELIGIOUS LIBERALISM: CHANNING, EMERSON, PARKER. *Introduced by C. Conrad Wright. Boston: Beacon Press (Beacon Paperbacks in Liberal Religion, No. 12). $1.25.*

PROTESTANT AND CATHOLIC: Religious and Social Interaction in an Industrial Community. *By Kenneth Wilson Underwood. Boston: Beacon Press (Beacon Paperbacks in Liberal Religion, No. 11). $2.45.*

ONE WOMAN'S FIGHT. *By Vashti Cromwell McCollum. Revised Edition. Boston: Beacon Press (Beacon Paperbacks in Liberal Religion, No. 10). $1.65.*

Whether judgment or coincidence brought these books out at the same time, the robust reader may well take the hint and regard them together—as a running commentary on the history of Christianity.

The first book is a history, and a most scholarly one, of the events leading up to Paul's formulation of his version of Christianity. Dr. Klausner's treatment is from the Judaic point of view. It will supply the religious liberal with a valuable corrective to the over-simplification of Jesus and Paul as almost polar opposites, which is so frequently voiced by liberal thinkers.

E. L. Allen's *Christianity Among the Religions* is a work of orientation. The story begins with the translation of the Koran into Latin by Peter the Venerable in 1491, done for missionary purposes. It proceeds by explaining the differences between religions in terms of the factors—historical and geographical—which shaped their development.

In *Three Prophets of Religious Liberalism* we reach our own times. Introductions by Conrad Wright, registrar and lecturer in Harvard's divinity school, serve to background the three great addresses reprinted here, which fell like hammer-blows upon the liberal religious complacency of their society: Channing's "Unitarian Christianity"; Emerson's "Divinity School Address"; Theodore Parker's "The Transient and Permanent in Christianity."

These are the three undisputed classics of American Unitarianism, and each had its own function. Channing showed the liberal Congregationalists that the mooring lines had been cast off, whether they liked it or not. Emerson locked the door against any return from the outdoors of philosophy to the fenced-in fold of Christ. Emerson and Parker alike demonstrated the religious impulse as primary and Christianity simply as one expression of that impulse. The issues were alive, passions were stirred, and Dr. Wright has not let the fact that he is dealing with history slow the pulse of the aliveness.

Protestant and Catholic is based on a thoroughgoing investigation of the collision between the Roman Catholic clergy of Holyoke, Massachusetts, and the backers of a lecture by Margaret Sanger in that city.

The author and his wife lived in Holyoke for seven months in 1947, and their work, largely interviewing, was done under the auspices of Yale University. The Catholic authorities, recognizing the project as sociological and not propagandistic, cooperated freely. The result is the most complete sociological study of its kind that has ever been made. The final picture is of a century-long "profound dialogue" on the nature of the Christian community.

A more recent and more stridently conducted dialogue is Vashti Cromwell McCollum's *One Woman's Fight*. The present revised edition of a book now ten years old includes a preface by George Axtelle, president of the American Humanist Association, and a postlude by Paul Blanshard describing what has happened since —a reminder that winning one victory is never quite enough.

LLEWELLYN JONES
The Humanist

Paul's 'Most Personal Letter' Reviewed

THE EPISTLE TO THE PHILIPPIANS. *By F. W. Beare. New York: Harper & Brothers. $3.50.*

A volume in Harpers' New Testament Commentaries, this book examines in minute detail Paul's most personal letter. It places the letter in its contemporary setting and discusses its theology in the light of latest New Testament research.

Dr. Beare, who is professor of New Testament at the University of Toronto, includes his own translation of the letter. The book is invaluable for a New Testament student but of questionable value for the Unitarian Universalist preacher.

JOHN W. LAWS
Universalist-Unitarian Church, Waterville, Me.

Kant's Religious Ideas Stated, Examined

RELIGION WITHIN THE LIMITS OF REASON ALONE. *By Immanuel Kant. Harper & Brothers. $2.35.*

This book makes available Kant's outstanding single essay on religion and serves biographical and evaluative needs at the same time. The introduction by Theodore Greene details Kant's only serious conflict with the official powers of his time and his degrading conflict with the Berlin censor. This introduction also conveys the flavor and detail of Kant's philosophy of religion as developed in other writings and concludes with an estimate of his theory of religion.

Part II of the introduction is an essay by John R. Silbur, the *Ethical Significance of Kant's Religion,* an exceedingly valuable discussion of Kant's understanding of freedom and the human will. At one point there is a comparison of Kant and Plato on freedom; Silbur's estimate is that Kant's *Religion* is important because it "offers us his only sustained analysis of the human will." Silbur also concludes that "Kant rejected the doctrine of vicarious atonement because it runs counter to the nature of freedom."

The text of Kant's book takes up but half of this volume. Dealing not only with good and evil in human nature, the book has also detailed discussions of the "proper" relations of human beings to one another, to church, and to state.

PAUL E. KILLINGER
Unitarian Fellowship of Bloomington, Ind.

A Life Spent Studying 'Problem of Man'

AN APOSTLE OF FREEDOM: Life and Teachings of Nicolas Berdyaev. *By Michel Alexander Vallon. New York: Philosophical Library, Inc. $6.00.*

"Man contains the enigma of the universe," wrote Nicolas Berdyaev, "and to solve the problem of man is to solve the problem of God." The problem of man was the lifelong and only study of this Russian, who had been influenced by Dostoyevsky and was himself a man of solitude, anguish, and rebellion.

The book relates Berdyaev's own spiritual pilgrimage—a process of growth, struggle, and steady movement toward fulfilled personality and mature ideas. Abandoning his native aristocratic background, he was attracted to Marxist ideology for a time, then to philosophical idealism, and, finally, to Christianity.

The volume includes a chronological account of Berdyaev's life, a systematic statement of his teachings, and a comparison

(Continued on page 24)

of his religious ideas with those of other Russian and Western thinkers sharing similar concerns. Exponent of an existential philosophy without acknowledging any authority or complying with any philosophical tradition, this twentieth century Russian theologian evolved some of the most profound and illuminating thoughts ever written on the eternal questions of the divine mystery—such questions as the nature and destiny of man, Jesus Christ, good and evil, and the meaning of history.

As worthy by-products, the book offers rich background material on Russian geography, culture, and national development, as well as valuable insights into the unique character of the Russian Orthodox Church, with its tradition of cult-centeredness and openness in doctrinal development.

HARTLEY C. RAY
The First Unitarian Church of Essex County, Orange, New Jersey

Courage Triumphs in London Blitz

THE CITY THAT WOULD NOT DIE: *The Bombing of London May 10-11, 1941. By Richard Collier. New York: E. P. Dutton & Co., Inc. $4.50.*

The struggle of London to survive a nearly successful blitz is narrated here through the use of official records and 469 eyewitness accounts. The author weaves some unforgettable stories, such as Margaret Stahli enduring and Mayor Henley enheartening, into a picture of civil defense against Hitler's raiders. The Germans fail, despite their organization, disbelieving their own intelligence and not pressing the attack. Collier believes that further sorties would have burst London's twenty-two hundred blazes into a fire storm. His criticisms are penetrating and calm.

Unlike *Hiroshima's* unknown Armageddon, *The City That Would Not Die* shows London in a known tragedy made crucial by previous bickering and blindness. There are posts without firewatchers, buildings locked, fragile cast iron mains and no water supplies. Training and courage, however, make a successful combination for police, fire brigades, communications workers, and others. Stanley Barlow, a young accountant, leads wardens under fire; Sam Ekpenyon, a Nigerian student, calms a shelter panic; chauffeur Herbert Mills digs out the Alexandra disaster; and country firemen pump near a known time mine. The exhausted survivors "seem to have emerged with a truly Christian desire to help others."

LOUIS LINWOOD DEES
Newport, R. I.

Scientists, Indians Meet in Los Alamos

THE HOUSE AT OTOWI BRIDGE: The Story of Edith Warner and Los Alamos. *By Peggy Pond Church. Albuquerque, N.M.: University of New Mexico Press. $3.50.*

Anyone who has learned to love the naked ruggedness of the Southwest will enjoy reading this beautifully poetic book. Anyone who can feel empathy with the Pueblo Indians when he imagines divine spirits masked as eagles, buffalo, and deer dancing among them will find a kindred soul in Peggy Pond Church. Anyone curious about the human side of the great experiment in Los Alamos will be intrigued by the intimate, though fleeting, glimpses of the great scientists who worked there so mysteriously and dangerously.

The book is not merely the story of one woman, Edith Warner, a shy Philadelphia school teacher who went to New Mexico because of ill health and never wanted to return East. It is rather the story of the conflict between two worlds—before the bomb experiment and after. There is something, too, of the story of the author's own childhood and married life in this barren, open country, woven in with the story of Edith Warner and of their intimate contacts with the Pueblo Indians, their neighbors. On the other hand, there are vivid glimpses of the great scientists, Oppenheimer, Niels Bohr, Compton, Teller, and their colleagues seeking relaxation and companionship in Edith Warner's simple log house. There, with her faithful Indian companion Tilano, she served them lamb stew and her famous chocolate cake.

A shorter first draft of the book was published in the *New Mexico Quarterly*, for which the author received a 1959 Longview Literary Award. *The House at Otowi Bridge* presents the kind of documentary drama for which someone may someday seek movie rights.

SOPHIA L. FAHS
New York, N. Y.

Ex-Communist Views China

TEN YEARS OF STORM. *By Chow Ching-wen. New York: Holt, Rinehart & Winston, Inc. $6.00.*

This book is an account of Chinese Communism from its beginning, by one once high in the Red Chinese government and now converted to a belief in a need for a free and democratic future for China. Colored as such accounts are by the author's desire to repudiate his past, it still carries considerable weight, verifying the worst about Red China. The translation is awkward and peppered with annoying abbreviations which make it difficult to follow at times.

An optimist, Dr. Chow now believes that with time on their side, victory over Communism will come to the Chinese people. One can hope he is right, but his picture of the Chinese Communist Party is one of a group able to meet and overcome any obstacle—including the will of the Chinese people.

CARL HAYCOCK WHITTIER, JR.
First Parish Unitarian Church, Scituate, Mass.

Complex, Practical Socialism Described

THE DOCTRINE OF SAINT-SIMON: An Exposition. *By Georg G. Iggers. Boston: Beacon Press. $4.95.*

This is an excellent translation of the *Exposition of the Doctrine of Saint-Simon,* originally delivered by the complex social reformer as a course of lectures in Paris, 1828-29. I call him complex, for his doctrine was not a simple socialism but was amalgamated with banking reform, the positivism of Comte, and a social Christianity.

It was no mere contemplation of the desirability of a utopian state, by idealists living in isolation from the crises of the day, but carried within it a strong social implication which could easily lead to an overemphasis on organization paving the way to totalitarianism. Yet the Saint-Simonians had a deep interest in the industries of France and played a part in the growing railway and transportation systems. A further study presenting this additional facet of the application of Saint-Simonian doctrine would be valuable.

ALFRED P. STIERNOTTE
St. Lawrence University, Canton, N. Y.

Film Guide Provides Varied Reading

THE SEARCH FOR AMERICA. *Edited by Huston Smith. New York: Prentice-Hall, Inc. $2.95 (paperback, $1.50).*

This book serves as a guide and supplement to *The Search for America* film series put out by the National Educational Television Film Service. Directions for renting the films are included in the book.

The articles, written by a range of authors from Benjamin Mays to Reinhold

Niebuhr, are of unequal quality, but most (especially those by Mays, Fromm, and Galbraith) make the book well worth owning. The suggested reading references at the end of each article are almost an index to the best social thinking in America today.

The editor, Huston Smith, and one of the writers, William Ernest Hocking, are members of the Unitarian Commission on World Religions.

RICHARD F. BOEKE
Unitarian Fellowships of Chico, Calif. and Reno, Nev.

Can Funerals Be More Meaningful?

THE AMERICAN FUNERAL. *By LeRoy Bowman. Washington, D. C.: Public Affairs Press. $4.50.*

Anyone who has thought seriously about the need to change contemporary funeral customs, or who has had even vague misgivings about our society's current procedures for the burial of the dead, will be grateful for this book.

The author explains the problem confronting the family at the time of death, and the necessity for negotiating with the funeral director while under the stress of grief, guilt, and bewilderment. He also portrays the way in which the funeral director meets the bereaved family and seeks to serve its needs.

The book is more than a presentation of the facts of funeral procedures, although its objective portrayal of them alone would make it worthwhile. It goes into the deeper problems of sociological factors affecting funeral practices, relationships of the clergy and the funeral director, social problems confronting the undertaker and his family, and the basic assumptions of the funeral business.

It also discusses trends and experiments which may effect considerable change in future practices. In the final chapter, "Meanings and Meaningful Funerals," it considers the requirements for meeting the problem of burial of the dead in a more helpful and supportive way.

Dr. Harry Overstreet, in the introduction, writes that "the time has come when all of us ought to be talking about the kind of funerals that human dignity would seem to require." *The American Funeral* gives us the information needed to talk and act constructively to improve our funeral practices.

DONALD W. ROWLEY
The Unitarian-Universalist Church, Nashua, N. H.

Were Florida Ship-Savers 'Good Guys'?

LORE OF THE WRECKERS. *By Birse Shepard. Boston: Beacon Press. $5.95.*

The wreckers, whether on Sable Island off Nova Scotia, or on the Carolina Banks, or on either side of the Florida straits, were a remarkable people. They were hard, tough, stanch and heroic, and firm believers in an occasional gift from the hand of providence. Whatever came floating in from the sea was theirs, from whale to foundering clipper. They could strip a whale in two hours (or so they claim on Nantucket) and a boat overnight. The Lord had provided on a first-come basis.

These people, however, were more than beachcombers and scavengers. There is a remarkable absence of malicious evil attending wrecking. Only infrequently did the wreckers fail to give first attention to crews and passengers, or to treat owners and captain fairly. For a fee or the less tangible hope of obtaining salvage monies, men risked lives and ships in attempts to save stranded vessels.

Despite the fact that the wreckers on Sable Island were government-sponsored (and that they and their equipment were the first lifesaving station in North America) and despite the fact that the wreckers were the forerunners of our modern Coast Guard rescue operations, it will take more than Miss Shepard's book to set at rest the traditional stories of wreckers luring their plunder onto the rocks. The association of wreckers and pirates is not without basis in fact. Even Miss Shepard records crews helpless in the face of the wrecking, and underwriting companies sustaining a total loss from a beached but whole ship.

The author is quite right in emphasizing the skill of rescue, the humanitarian activity, and the courage which far outweighs her subjects' other qualities. But has she overdone the making of "good guys" out of a brand whose reputation has been maligned for three hundred years or more? I think so.

Yet the story is fascinating. It is romantic and glamorous, and while it is particularly about the wrecking between the Florida Keys and the Bahama Islands, it is worthy of retelling and recording. The volume is suitably enhanced with photos which give visual content to the saga, but the one map in addition to the end papers is inadequate. The book needs a few pertinent charts so that the reader can visualize the reefs, bars, shoals, and currents which made the Atlantic a series of graveyards.

My only other real complaint about this fine book is one of omission. I would have wished for more than the brief chapters on Cape Cod and Cape Hatteras. Especially, the Bankers of the Carolinas deserve a fuller treatment. Miss Shepard has another book here, and based on the evidence of *Lore of the Wreckers,* it would be read with equal interest and enthusiasm if she wrote it.

ROBERT S. WOLLEY
Director of Extension, The Universalist Church of America

No 'Niff-naw' in Book on Slang

DICTIONARY OF AMERICAN SLANG. *Compiled and edited by Harold Wentworth and Stuart Berg Flexner. New York: Thomas Y. Crowell Company. $7.50.*

This is the biggest, best, and most complete book about the richest vein of slang in the world—American. Even so, nothing is more certain than that it will begin to go out of date immediately, and in twenty or thirty years (at most) we'll need another book, to avoid being hair bags on the subject. In slang, you can't afford to be schloomp, and don't give me any niff-naw on that score. If you can't be fly, leave the subject alone.

It's fun to compare this book with the monumental dictionaries on American English and Americanisms from Chicago and from H. L. Mencken. Slang has been getting shorter and cruder, and the *Dictionary of American Slang* dodges nothing. Here we have words and expressions from show business, sports, the railroad, the underworld, the armed forces, college students and teen-agers, immigrants, and many other groups. The editors often do not trace accurately the "first" uses: for example, "one-armed bandit" in the Chicago *Americanisms* is found in the *American Mercury* in 1940, but in this dictionary it is dated in an AP dispatch of 1952; "stool pigeons," meaning decoy, has been pegged at least as early as 1830, but this book dates it only from a movie title in 1949. But such divergence is no real criticism in a work as rich as this.

Flexner estimates in his preface, that slang represents about ten percent of the words known to the average American and is the most frequently *used* part of his vocabulary. In any event, slang has life in it: as a mode of expression, slang is a sockeroo, or sockerino; it is uninhibited and imaginative; we are not going to do without it. This dictionary is a gold mine of information—marvelous to read in spurts that will sometimes tempt you into hours.

STAFF REVIEW

Thoughts for Meditation

Edited by

JACOB TRAPP

This My Home Made Thine

Where can I meet thee unless in this my home made thine?

Where can I join thee unless in this my work transformed into thy work?

If I leave my home I shall not reach thy home; if I cease from my work I can never join thee in thy work. For thou dwellest in me and I in thee.

Rabindranath Tagore

Rabia, footsore and weary, followed the pilgrims to Mecca, but when she saw them praying around the holy temple Kaaba, she beat her breast and cried, "O heart! weak follower of the weak! Thou hast traversed land and sea to seek in this far-off place the God who had long ago come to thee!"

Sufi Tradition

Every rock is deluged with Deity.

Ralph Waldo Emerson

The sage Teu Tse one day pointed to a stone lying near the temple gate and remarked, "Therein reside all the Buddhas of the past, the present and the future."

A. K. Coomaraswamy

The universe, high and wide and deep, is but a handful of God-enchanted dust.

Theodore Parker

He is within thee that fighteth for thee, and He is strength itself.

Miguel Molinos

Begin to search and dig in thine own field for this Pearl of Eternity that lieth hidden in it; it cannot cost thee too much, nor canst thou buy it too dear, for it is all.

William Law

For the sun meets not the springing bud that stretches towards him with half that certainty as God, the Source of all good, communicates Himself to the soul that longs to partake of Him.

William Law

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

I Cor.:16

You are a distinct portion of the essence of God, and contain a certain part of Him in yourself. Why then are you ignorant of your noble birth? Why do you not consider whence you came?

Epictetus

Dark is thy light,
  in whom we live and move,
Whom seeking not we find,
  yet know not save by love:

And know not save by love
  of these our mortal kin,
These molecules of mind
  whom thou dwellest in:

These little moles of men,
  each in his earth alone,
Whom yet thou dwellest in,
  divisionless, one:

Each in our earth alone,
  dreading thy dazzling light,
Who know thee, not by knowledge,
  and see thee, not with sight.

Gerald Bullett

Thou canst not see the seer of seeing;
Thou canst not hear the hearer of hearing;
Thou canst not know the knower of knowledge;
He is thy soul that is within all.

Upanishads

Who sees his Lord within every creature,
deathlessly dwelling amidst the mortal,
that man sees truly.

Bhagavad Gita

O giver of thyself! at the vision of thee as Joy let our souls flame up to thee as the fire.

Give us strength to love, to love fully, our life in its joys and sorrows, in its gains and losses, in its rise and fall.

Dislodge from our minds once for all the feeble fancy that would make out thy Joy to be apart from action. Let us have strength enough to hear and see thy universe, and to work with vigor therein. Let us live fully the life thou hast given us; let us bravely take and bravely give. This is our prayer to thee.

Rabindranath Tagore

The Unitarian Universalist World

DELAWARE COUNTY CHURCH SPONSORS MOCK TRIAL OF 'OPERATION ABOLITION' IN COMMUNITY FORUM

A mock trial of "Operation Abolition" ended in a hung jury at the Unitarian Church of Delaware County, Springfield, Pennsylvania, but succeeded in accomplishing the purpose of the indicters—open and informed discussion of the film.

The mock trial was held in the church auditorium with more than 225 persons present. "The group was broadly representative, with a large conservative and ultra-conservative representation," the Rev. David R. Kibby, minister of the church, reported. Two local newspapers and two Philadelphia newspapers reported the forum.

An indictment was brought against the film on three counts by the church's adult discussion group:

"1. The film is unfair and inaccurate on account of omission of relevant facts and pertinent background material, and because it distorts the facts by rearrangement of incidents.

"2. The film implies disloyalty to this country of those who question the operation of the House Un-American Activities Committee.

"3. The film tends to subvert the principle of free, full, and honest discussion where it is shown without adequate explanation of how it was made or the intent behind it."

• • •

Former Common Pleas Court Judge Allen S. Olmstead presided over the forum. Alan Hunt, a Philadelphia attorney and a member of the board of the American Civil Liberties Union, led the prosecution, and James N. Robertson, a local attorney and colonel in the U. S. Army reserve, led the defense.

A letter was sent to Representative Francis E. Walter, chairman of the House Un-American Activities Committee, inviting the committee to send a representative, but he replied that the committee's limited staff made this impossible.

"Operation Abolition," reputedly a documentary portraying student disturbances during the committee's San Francisco hearings last year, became an issue in the area in February when it was shown to several community organizations. Mr. Kibby reported that the church determined to hold the forum after it became "obvious that where the film has been shown, all it did was form dogmatic opinions and create more heat than light." The film was shown preceding the mock trial.

Mr. Hunt charged that the film made significant omissions and implied the demonstrators were "Communist-led, Communist-inspired, and Communist-duped." He stated that "these inaccuracies were a monstrous affront to the intelligence of the public and were reprehensible from a committee of the United States Congress."

• • •

Mr. Robertson admitted that the film had been edited but contended the facts as shown are true. He refused to say that the students were Communist-led but said that the demonstrations were "an exact situation of what the Communists are trying to do."

He added that "if the film implies disloyalty, maybe I missed it. I did not see or hear it."

"It seemed to me that the presentation of the prosecution and the discussion of the evening supported the charges as made against the film," Mr. Kibby commented after the forum. "There was no support by the defense, in discussion, or in the film itself for many of the claims made by the House Un-American Activities Committee in the sound track."

Judge Olmstead summarized the arguments but stressed that he would not offer a decision. "In fairness to everybody, the purpose of a forum is not to reach conclusions but to present facts," he said. He did say, however, that "the committee may have made unjust accusations which are not borne out by the film."

Although the forum reached no conclusion, "it served a very useful function," Mr. Kibby said. "I would certainly recommend it as a better way to combat the film than sermon presentations to the already convinced. A real service might be rendered if our churches across the country were to press this approach."

Tucson Unitarians Assist Rescue of Rescue Mission

The Rev. George C. Whitney, minister of the Unitarian Church of Tucson, Arizona, recently led a successful campaign to maintain a local fundamentalist rescue mission.

Mr. Whitney was appointed chairman of an emergency citizens' committee to study welfare for indigents when public welfare funds were reported dangerously low and the Bibleway Gospel Rescue Mission in Tucson closed because of lack of money. Four other Tucson Unitarians also served on the committee.

Investigation showed that the Bibleway Mission, in addition to providing shelter for homeless transient men, was one of the chief agencies in providing overnight lodging, food, and clothing for destitute transient families.

The committee agreed to pay the mission's $564 indebtedness if it would reopen. More than $1,200 was raised in twenty-four hours and the mission's work resumed.

"This is more than a sectarian project," Mr. Whitney said. "This is a matter for the community conscience. As long as the mission is doing the job, and caring for these unfortunate people, we need not worry about theological differences."

The committee then studied the larger problem of community aid to needy transient families and Mr. Whitney was named a member of a Tucson Community Council committee to make specific recommendations.

As a result of the committee's work, an anonymous donor offered $50,000 to establish a permanent hospitality center and the Salvation Army was asked to operate it.

DENOMINATIONAL LEADERS URGE SEPARATE BILLS ON FEDERAL AID TO PUBLIC, PAROCHIAL SCHOOLS

Leaders of the Unitarian and Universalist denominations pressed for separate congressional consideration of federal aid to public schools and loans to parochial schools as the issue was debated during the spring.

Dr. Dana McLean Greeley, then president of the American Unitarian Association, and Dr. Philip R. Giles, then general superintendent of The Universalist Church of America, issued a joint statement urging "the Roman Catholic hierarchy to pursue its request for parochial school loans in separate legislation."

"Such a request should be argued on its own merits and should not be used to confuse the present issue of federal aid to public schools," they said.

"In our opinion inclusion of an amendment to the administration bill which raises the question of church and state separation might jeopardize the measure's passage.

"The consequences of a failure to pass the aid to education bill would be dire indeed."

Dr. Greeley and Dr. Giles noted that Unitarians and Universalists for decades have supported federal legislation which would aid education, but added that "we have also repeatedly expressed our desire that such aid be limited to public schools."

The statement also was signed by Mrs. A. Powell Davies, president of the Unitarian Fellowship for Social Justice, and Royal H. Cloyd, director of the Department of Adult Programs of the Council of Liberal Churches.

Three Societies Form New Church in Medford

Unitarians and Universalists in Medford, Massachusetts, have initiated a merger of three societies.

The First Parish in Medford (Unitarian), the First Universalist Church of Medford, and the Medford Hillside Universalist Church have received the approval of the Massachusetts legislature to combine.

The merger began in January, when the three churches consolidated their religious education programs and joined for worship services. Later, committees were established to make recommendations to the parish concerning property, constitution, and staff. The recommendations are expected to be complete by the beginning of the church year in the fall.

New Orleans Receives $16,000

More than sixteen thousand dollars was contributed by Unitarians in the United States and Canada to the special fund of the New Orleans, Louisiana, church (*The Unitarian Register,* March, 1961). Early receipts of the fund were used to assist families suffering economic loss for support of integration, church members on trial for participating in sit-ins, and community programs for integration.

Friends' Meetings Back Unitarians, Universalists

Two meetings of the Religious Society of Friends have supported Philadelphia Unitarian and Universalist societies in their stand for inclusive membership in the local council of churches.

The council last year decided to enforce Article II of its constitution requiring members to accept "the Lord Jesus Christ as God and Savior." At the same time it offered "affiliate membership" to churches which could not accept the statement.

The Unitarian Society of Germantown and the Universalist Church of the Restoration withdrew from the council. The First Unitarian Church voted to accept affiliate status.

The Radnor Meeting of Friends and the Merion Meeting of Friends discussed the issue for nearly a year and agreed this spring to drop their regular membership and apply as affiliates.

A letter to the council from the secretary of the Merion Meeting stated in part:

"We cannot *accept* what we do not require our members to believe. We are unable to avoid the conclusion that an intellectual statement of theological belief is in reality a creed . . .

"Many Friends hope for the broadening of the Christian family into a more inclusive ecumenical fellowship and decry narrow definitions of membership which tend to divide rather than to unite.

"We hope that Merion Meeting's assumption of the affiliate position will draw attention to the division which the council has created and will encourage a more liberal definition of membership which will permit all followers of Jesus to work together as equals."

Parochial Loans Termed Unconstitutional by AHA

Federal loans to parochial schools were deemed unconstitutional in a resolution passed by the recent annual meeting of the American Humanist Association in Cleveland, Ohio.

"We believe that such loans of public money to religious schools would be unconstitutional, and that they would also be contrary to sound public policy," the resolution stated.

The Humanist Association also stated that President Kennedy's "direct loan program for colleges seems to go beyond personal grants to worthy students and to enter the twilight zone of unconstitutional grants to sectarian institutions."

"We believe that the Catholic bishops' program is contrary to sound public policy," it added, "because it is also an obvious entering wedge in a much larger program of complete public aid for church schools. . . . If we yield on loans, our yielding will be used against us in the long struggle for complete support."

Six Courses Offered At Summer Sessions

Six courses on various aspects of theology and church work are scheduled for the fifth annual Starr King School for the Ministry summer session, June 19 to July 26, in Berkeley, California.

Scheduled courses and instructors include: Workshop in Religious Drama, Dr. Wayne Rood, associate professor of religious education, Pacific School of Religion; The Thought of Paul Tillich, Dr. Robert Kimball, assistant professor of theology, Starr King School; Current Issues in Theology, Dr. Kimball and the Rev. Josiah Bartlett, president, and Horton Colbert, in-service training director of the Starr King School; Sermon Workshop, Mr. Bartlett and Ward Tabler, member of the faculties of the University of California Speech Department and Starr King School; Religious Education, Dr. Dorothy T. Spoerl, who has been curriculum editor of the Council of Liberal Churches, and Mr. Colbert; Introductory Survey in Religious Education, Dr. Spoerl and Mr. Colbert; and Developing Personal and Program Resources in Churches and Fellowships, the Rev. Howard Matson, who has been associate director of the Department of Extension of the American Unitarian Association.

Universalists, Unitarians Join President on the New Frontier

Look closely at any crisp new dollar bills you receive. They will be signed by a Unitarian if issued after January.

The Unitarian is Mrs. Elizabeth R. Smith, appointed treasurer of the United States by President Kennedy. Before going to Washington, Mrs. Smith attended the Unitarian Church of Marin, California.

As the Kennedy administration formed during the first months of this year, Unitarians and Universalists noted an increasing number of their fellowship among the new appointments. In addition to Mrs. Smith, Unitarian appointments included:

Adlai E. Stevenson, ambassador to the United Nations.

Theodore Sorensen, special assistant to the President.

Chester Bowles, under-secretary of state.

Arthur Schlesinger, Jr., special assistant to the President.

Dr. Robert C. Turner, assistant budget director.

Blue A. Carstenson, assistant to the under-secretary, Department of Health, Education, and Welfare.

Justice Lee Loevinger, assistant attorney general in charge of the anti-trust division of the Department of Justice.

Gerald A. Brown, member of the National Labor Relations Board.

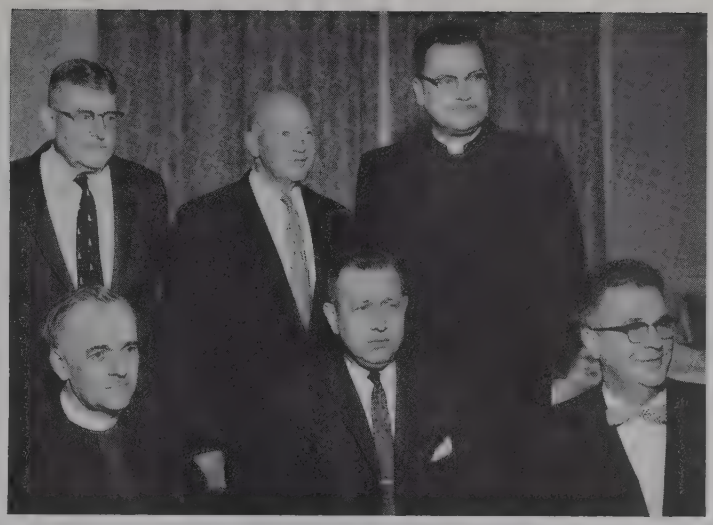
Dr. Nicholas Hobbes, director of screening operations for the Peace Corps.

Universalist appointments included:

Phillip H. Coombs, assistant secretary of state for educational and cultural affairs.

Albert G. Sims, adviser to the university section of the Peace Corps.

Wray Smith, a member of the First Unitarian Church of Ann Arbor, Michigan, was appointed education chief of the House of Representatives Committee on Education and Labor.



UNIVERSALIST DEVELOPMENT FUND LEADERS MEET: The Universalist Development Fund began a series of organizational meetings of a National Advisory Council during the spring. Among those at the first Boston meeting were (standing) Harold Austin, Swampscott, Mass., member of the steering committee; John D. Brush, Rochester, N. Y., national chairman; the Rev. Albert F. Ziegler, Melrose, Mass.; (seated) the Rev. Frederick L. Harrison, Arlington, Mass., member of the steering committee; the Rev. Dana Klotzle, executive director of the Universalist Service Committee; and Leon Johnson, Melrose, Mass. The campaign seeks $1,325,000 from Universalists to strengthen the Unitarian Universalist Association.

Fellowship Pays $1,800 For $158,000 Chapel

The Unitarian Fellowship of Victoria, Texas, recently purchased a home for $1,800—plus a promise to remember its origin.

The group was successful bidder on a former Air Force base chapel seating three hundred persons. The government announced its salvage price and all interested parties submitted the same bid.

A spokesman for the fellowship said: "Our pledge is to remember for what purpose it was originally built. Many Victorians were married here and memorial services were held for others. In addition, as our finances grow, we intend to make contributions to worthwhile projects in the community in appreciation for our good fortune in obtaining the chapel."

The structure originally cost $158,000. All furniture had been removed from it but half of the heating system and ducts for air conditioning remained.

Birmingham Sponsors Canceled Ciardi Talk

Protests from a white citizens' council didn't prevent John Ciardi from speaking in Birmingham, Alabama—thanks to Unitarians.

Mr. Ciardi, poetry editor of the *Saturday Review,* originally was scheduled to address the Alabama Education Association, but the invitation was withdrawn after the white citizens' council sent letters to school officials and legislators asserting that an article by Mr. Ciardi, titled "Jim Crow Is Treason," was anti-South.

The Unitarian Church then invited Mr. Ciardi to deliver his speech in its building. Mr. Ciardi replied that he would be glad to appear "for a fee—or for free," and spoke April 17.

Canadian Churches Form National Organization

A co-ordinating council for Canadian Unitarian churches was formed during the spring and scheduled its first annual meeting during the organizing meetings of the Unitarian Universalist Association, May 10-15, in Boston.

Bylaws presented at the meeting provided that the purposes of The Canadian Unitarian Council would be in part "to promote and strengthen Unitarianism in this area through the medium of Canadian publicity and literature, to assist and promote the development of liberal religion, to take an active interest in the issues and problems of special concern to Canadian Unitarians by means of conferences and collective social action . . ."

The bylaws further provided that the council "will function within the framework of the continental Unitarian Universalist Association."

"No weakening of any of our ties with the old or the new denomination is intended," the Rev. Charles Eddis, chairman of the steering committee for the Canadian organization, stated. "All that is proposed is a modest minimal organization to meet peculiar Canadian conditions, especially in publications and social action."

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BOOK CLVB

- Telegrams are in order for Mrs. William Elliott, 1043 Third Street, Whitefish, Montana, winner of our recent contest on "What I Detest About Your Club" (Her answer: the title). Also, she won our contest on "What I Like About Your Club" (Her answer: the prices and inimitable letters). We already have shipped $35.00 worth of books to her; in appreciation, she has sent a "Happy Birthday, 2059-Year-Old" card.
- Excellent notices still arrive for SYMBOLS AND GOLDEN RULES, the new study of various religions for use by 6-14 year olds. It's by Dorothy Grant, an Iowa Religious Education Director. Send $1.25 for your first copy.

Thine,
Lucretius
XXVII Millport Ave. New Canaan, Conn.

Activities of Unitarian, Universalist Organizations

The second annual Leadership Development Conference, sponsored by the Unitarian Universalist Association and associated agencies, will be held at the University of Oklahoma, Norman, October 30 to November 3. The conference is open to ministers and lay leaders from Unitarian and Universalist churches and fellowships throughout the United States and Canada. Further information is available from the Leadership Development Conference, 25 Beacon Street, Boston 8.

• • •

Universalists in Tokyo, Japan, have added a new conference annex to their Koishikawa center. The annex will be used in connection with the center's daily kindergarten program, youth clubs, and adult meetings.

• • •

A Midwest Unitarian Universalist Foundation has been chartered under the laws of Illinois as "a non-profit corporation organized to provide a central repository for the various churches and their needs," according to the *Midcontinental Messenger*, journal of the Midwest Universalist Conference and the Western Unitarian Conference. Officers of the foundation are Ralph J. Wood, Jr., president; Samuel E. Beecher, Jr., vice-president; Paul E. Herschel, Jr., treasurer; and John B. Anderson, Jr., secretary.

• • •

The Rev. Jack Zoerheide, minister of the First Parish in Needham, Massachusetts, was elected president of the New England Branch of the Unitarian Ministers' Association at the organization's biennial election in April. Other officers include the Rev. Donald Rowley, Nashua, New Hampshire, vice president; the Rev. Kenneth McLean, West Roxbury, Massachusetts, secretary; and the Rev. Virgil Murdock, Westford, Massachusetts, treasurer.

• • •

A library on a donkey cart is sponsored in Greece by the Unitarian Service Committee of Canada. The mobile library tours thirty-one villages in the Karpenisi region with a stock of more than two hundred books.

The newly organized board of the Alliance of Unitarian Women held its first meeting at Osgood Hill, Andover, Massachusetts, May 22-26. Training sessions on duties of the board under the new bylaws of the Alliance were held as well as business meetings.

• • •

The Unitarian ministers of the Washington, D. C., area and the leader of the Washington Ethical Society passed a resolution stating ". . . the Un-American Activities Committee has long since outlived its usefulness and that continued inquiries by the committee will only result in harassment, intimidation, and vilification of individuals without benefit to the aims and purposes of the nation. . . ." and that ". . . the well-being of our constitutional democracy is best served by discontinuance of the Un-American Activities Committee. . . ."

• • •

The California Universalist Convention has purchased a camp in the San Bernadino Valley for conference use. It has been named Camp de Benneville Pines in honor of Dr. George de Benneville, eighteenth century Universalist physician and educator.

• • •

The Sacred Dance Guild will sponsor a training course in religious dance at Jacob's Pillow, Lee, Massachusetts, June 26-28.

Officers elected at the 1961 annual meeting of the guild for one year are: president, Ruth Hayton, Hanover, N.H.; vice-president, Mary Jane Wolbers, New Paltz, N. Y.; recording secretary, Elsie Simmons, Providence, R. I.; corresponding secretary, Janet Walz, Park Ridge, N. J.; treasurer, Josephine Rice, Melrose, Mass.; membership chairman, Hazel Bailey, Quincy, Mass.; and program chairman, Robert Storer, Winchester, Mass.

Massachusetts Universalists

The Massachusetts Committee of Fellowship, meeting March 15, authorized the ordination of Moses Walker, Richard Drinon, Charles Gaines, and Peter Knost; renewed the preaching license for one year of Richard Norsworthy with the right to administer the ordinances; and removed Edward R. Goodwin, Jr., from ministerial fellowship for reason of his engagement in secular work.

Survey

CONFERENCES

April 7-9—New England Get-Together of Liberal Religious Youth, Hingham, Mass.
April 7-8—Annual meeting of the Mohawk Valley Conference of Unitarian Churches, Syracuse, N. Y.
April 13-16—Annual meeting of the New York State Convention of Universalists, Binghamton.
April 14-16—Annual meeting of the Florida Conference of Liberal Churches, Sarasota.
April 14-15—Annual meeting of the Joseph Priestley Unitarian Conference and Associate Alliance, Wilmington, Del.
April 23—Meeting of the North Middlesex Conference of Liberal Churches, Groton, Mass.
April 26—Annual meeting of the Metropolitan Conference of Unitarian Churches, Paramus, N. J.
April 30—Meeting of the Norfolk-Suffolk Conference of Unitarian Churches, Canton, Mass.
May 5-7—Pacific Southwest Liberal Religious Youth Conference, Camp Roosevelt, near Hemet, Calif.
October 19—Joint meeting of the Universalist Church of Maine and the Maine Unitarian Association, Augusta.

THE FELLOWSHIPS

Berwyn, Pa.—First services held in new building, April 30.

New Fellowships

The Unitarian Fellowship of Juneau, Alaska.
The Unitarian-Universalist Fellowship of San Gabriel Valley, Calif.
The Unitarian Fellowship of Kauai, Hawaii.
Near North Unitarian Universalist Fellowship, Chicago, Ill.
Silver Lake Unitarians, Halifax, Mass.
The Copper Country Unitarian Fellowship, Houghton, Mich.
The Unitarian Fellowship of Marquette, Mich.
Mount Pleasant Area Unitarian Fellowship, Mount Pleasant, Mich.
Amity Unitarian-Universalist Fellowship, Inc., Minneapolis, Minn.
The Unitarian Fellowship of St. Cloud, Minn.
The Unitarian Fellowship of North Platte, Neb.
The Unitarian Fellowship of Scottsbluff, Neb.
The Unitarian Fellowship of Westfield, N. J.
The Cornwall Unitarian Fellowship, Cornwall, Ont.
The Unitarian Fellowship of Wellington County, Guelph, Ont.
The Unitarian Fellowship of North Bay, Ont.
The Unitarian Fellowship of Oshawa, Ont.
The Unitarian Fellowship of Peterborough, Ont.
The Unitarian Fellowship of Norristown, Pa.
The Unitarian Fellowship of Aberdeen, S. D.
The Brazosport Unitarian Fellowship, Lake Jackson, Tex.
The Unitarian Fellowship of Middlesex County, Middletown, Conn.

THE CHURCHES

Needham, Mass.—Two hundred fiftieth anniversary, March 19.
Memphis, Tenn.—Chartered the "Memphis Queen" and held services on the Mississippi, May 7.
Hollis, N. Y.—First services held in new building, March 19.
White Plains, N. Y.—Construction of church school extension begun.
Vancouver, B. C.—Land purchased for new building.
Nashua, N. H.—Greater Nashua Memorial Society organized under the auspices of the Unitarian-Universalist Church.
Los Angeles, Calif.—Fund campaign conducted for church school building and community youth center.

New Church

The Unitarian Church of the Lehigh Valley, Bethlehem, Pa.

THE MINISTERS

Universalist

East Orange, N. J., Wilbur P. Parker installed April 9.
Robert L'H. Miller called as interim minister to Peabody, Mass. (Unitarian).
Robert L. Cope called to Princeton, N. J. (Unitarian).
Eric Alton Ayer died April 8.

Unitarian

Windsor, Vt., Berkley L. Moore ordained April 14.
Palo Alto, Calif., Darral R. Repp ordained March 19.
John A. Taylor called to Amherst, Mass.
Prescott B. Wintersteen called to Milton, Mass.
Robert J. Lewis called to River Road Church, Chevy Chase, Md.
Hugh W. Gillilan and Ernest G. Werner granted Unitarian ministerial fellowship March 16.

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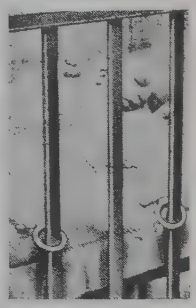

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SUMMER CONFERENCES

New England

FERRY BEACH, SACO, Me.

July 1-8—Religious Education Week.
July 8-22—Camp Seabreeze for Junior Highers (first session).
July 22-Aug. 5—Camp Seabreeze for Junior Highers (second session).
Aug. 5-12—Association of Universalist Women Institute.
Aug. 12-19—Family Fellowship Week.
Aug. 19-26—Adventures in Contemporary Culture (an adult study conference on contemporary writing, music, painting, and dance).
Aug. 26-Sept. 2—Youth Lab (an institute for High School Liberal Religious Youth).

STAR ISLAND, OFF PORTSMOUTH, N.H.

June 24-July 1—Liberal Religious Youth.
July 1-15—All Star Family Conferences.
July 15-22—Religious Education Week.
July 22-29—Institute on Religion in an Age of Science.
July 29-Aug. 5—International Affairs Institute.
July 29-Aug. 5—Alliance of Unitarian Women.
Aug. 21-28—Churchmanship Institute.
Aug. 21-28—College Age Conference.

ROWE CAMP, ROWE, MASS.

June 25-July 8—Senior High Camp (first session).
July 9-22—Senior High Camp (second session).
July 23-Aug. 12—Junior High Camp (first session).
Aug. 13-Sept. 2—Junior High Camp (second session).
Sept. 4-10—Young Adult Week.

Middle Atlantic

HOMESTEAD YOUTH CAMP, CARMEL, N. Y.

July 2-22—Junior High Camp (first session).
July 23-Aug. 12—Junior High Camp (second session).
Aug. 12-20—Middle Atlantic Senior High Conference.
Aug. 20-26—Family Camp (first session).
Aug. 27-Sept. 2—Family Camp (second session).

UNIRONDACK, LOWVILLE, N. Y.

July 2-8—Junior High Conference.
July 9-22—Junior Camp.
July 22-29—Family Life Institute.
July 30-Aug. 12—World Citizenship Camp.
Aug. 13-19—Adult Leadership Institute.
Aug. 20-30—Liberal Religious Youth Institute.

CHAUTAUQUA, N. Y.

June 24-30—Chautauqua Unitarian Institute.

South

BLUE RIDGE, N.C.

July 10-16—Thomas Jefferson Unitarian Council Institute. Theme: "Religion and Modern Man." Shelter Neck, Burgaw, N.C.
June 11-18—Junior High Camp.

Middle West

MIDWEST INSTITUTE, BRIDGEMAN, MICH.

July 9-16—Liberal Religious Youth Conference.
July 16-23—Midwest Family Institute. Theme: "Adventures in Maturity."
July 23-30—Junior High Institute.

LAKE GENEVA, WILLIAMS BAY, WIS.

July 2-8—Midwest Summer Conference.

ESTES PARK, COLO.

Aug. 27-31—Rocky Mountain Summer Assembly.

MEADVILLE THEOLOGICAL SCHOOL, CHICAGO, ILL.

July 9-28—Religious Education Institute.

STAR ISLAND, CASS LAKE, MINN.

July 2-Sept. 3—Nine weeks of family institutes sponsored by Midwest Unitarians and Universalists.

Southwest

CAMP THUNDERBIRD, NEAR SANTA RITA, N.M.

July 1-7—Pacific Coast Unitarian Council Desert District conference. Theme: "Developing Lay Leadership."

KINGSTON, OKLA.

August 20-25—Southwest Unitarian Family Conference.

West Coast

SEABECK, WASH.

Aug. 7-13—Eliot Institute.

ASILOMAR, CALIF.

Aug. 20-27—Stebbins Institute. Theme: "Religious Liberals Face Great Issues."

RADFORD, CALIF.

June 17-24—Family conference. Theme: "Science and Ethical Man."

Canada

HNAUSA, MAN.

July 1-8—Liberal Religious Youth Camp.

FORT QU'APPELLE, SASK.

September 1-4—Western Canada Unitarian Conference.

For the calendar

San Francisco, Calif. Pacific Coast Unitarian-Universalist Biennial Convention, Feb. 23-25, 1962.

Washington, D.C. Unitarian Universalist Association General Assembly, May 23-28, 1962.

Davos, Switzerland. Congress of the International Association for Liberal Christianity and Religious Freedom, Aug. 8-13.

Rotenberg, Germany. Annual conference of the International Religious Fellowship, July 31-Aug. 6.

North Bend, Wash. Annual convention of Liberal Religious Youth, Aug. 20-27. Theme: "Liberal Religion—Ourselves and Our Challenge."

THE INDIVIDUAL

Mrs. Nelson A. Burgess, executive director of the Alliance of Unitarian Women, was elected to the executive committee of the Council of National Organizations for Adult Education.

Professor Alfred McClung Lee of Brooklyn College, New York, a member of the Unitarian Fellowship of Central Nassau, was appointed Senior Fulbright Lecturer in Sociology for 1960-61 at the Institute of Statistics, University of Rome, Italy. His Italian lectures will be published this summer.

Mrs. Harold C. Perham, a member of the First Universalist Church of West Paris, Maine, was chosen Maine's Mother of the Year for 1961. Mrs. Perham, mother of thirteen, was cited for the honor over twenty-two other nominees.

Frank B. Christopher, Falls Church, Virginia, arranged the first American salon photograph exhibit to be displayed in the Soviet Union. The project received the support of the United States Department of State.

For the first time since its founding in 1819, the Unitarian Church of All Souls, New York, elected a woman as president of its Board of Trustees. She is Miss Florence B. McKinlay.

The Rev. Russell Johnson, formerly minister of the First Unitarian Church of Ware, Massachusetts, is serving in Delhi, India, as director of the American Friends Service Committee conferences and seminars in southern Asia.

Rev. Eric Alton Ayer Dies In April, Aged Fifty-nine

The Rev. Eric Alton Ayer died in Dover, New Hampshire, April 8.

Mr. Ayer was born in Johnville, Quebec, December 23, 1901. He studied at Bishop's University, Lennoxville, Quebec; and Tufts University, Medford, Massachusetts. He was graduated from Crane Theological School at Tufts in 1928 and was awarded a master's degree in education from the university in 1932.

Mr. Ayer was ordained a Universalist minister in 1929. He held dual fellowship with the Unitarian denomination. He served Universalist churches in North Weymouth, Marlboro, Medfield, Milford, and Abington, Massachusetts; Manchester and Dover, New Hampshire; and New Haven, Connecticut. He served in the Canadian army and at one time taught speech at Quinnipiac College, Hamden, Connecticut. He was public relations director of the Ferry Beach Park Association, 1955-56.

Mr. Ayer is survived by his wife and a daughter. Services were held April 11 with the Rev. Alfred S. Cole of Lebanon, New Hampshire, officiating.

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PUBLICATIONS

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CHANTICLEER 1961, original writings by members of the First Unitarian Society of Milwaukee, Wisconsin. Available at one dollar from the church, 1009 East Ogden Avenue.

BY THEIR WORKS, by Laura S. Hersey. Biographies of women active during the early years of the Universalist church. Available from the Association of Universalist Women, 16 Beacon Street, Boston 8.

THE LIBERAL WAY IN RELIGION by Dr. Philip Giles, A LAYMAN LOOKS AT RELIGION by Albert Sims, and WHAT MY RELIGION MEANS TO ME by Emanuel Angelos: three new pamphlets published by the Unitarian Universalist Association. Available from the association's headquarters, 16 and 25 Beacon Street, Boston 8, Mass.

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(closed July)

WILTON, N. H.
First Unitarian Congregational Society
(closed July)

BRATTLEBORO, VT.
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CHARLESTOWN, N. H.
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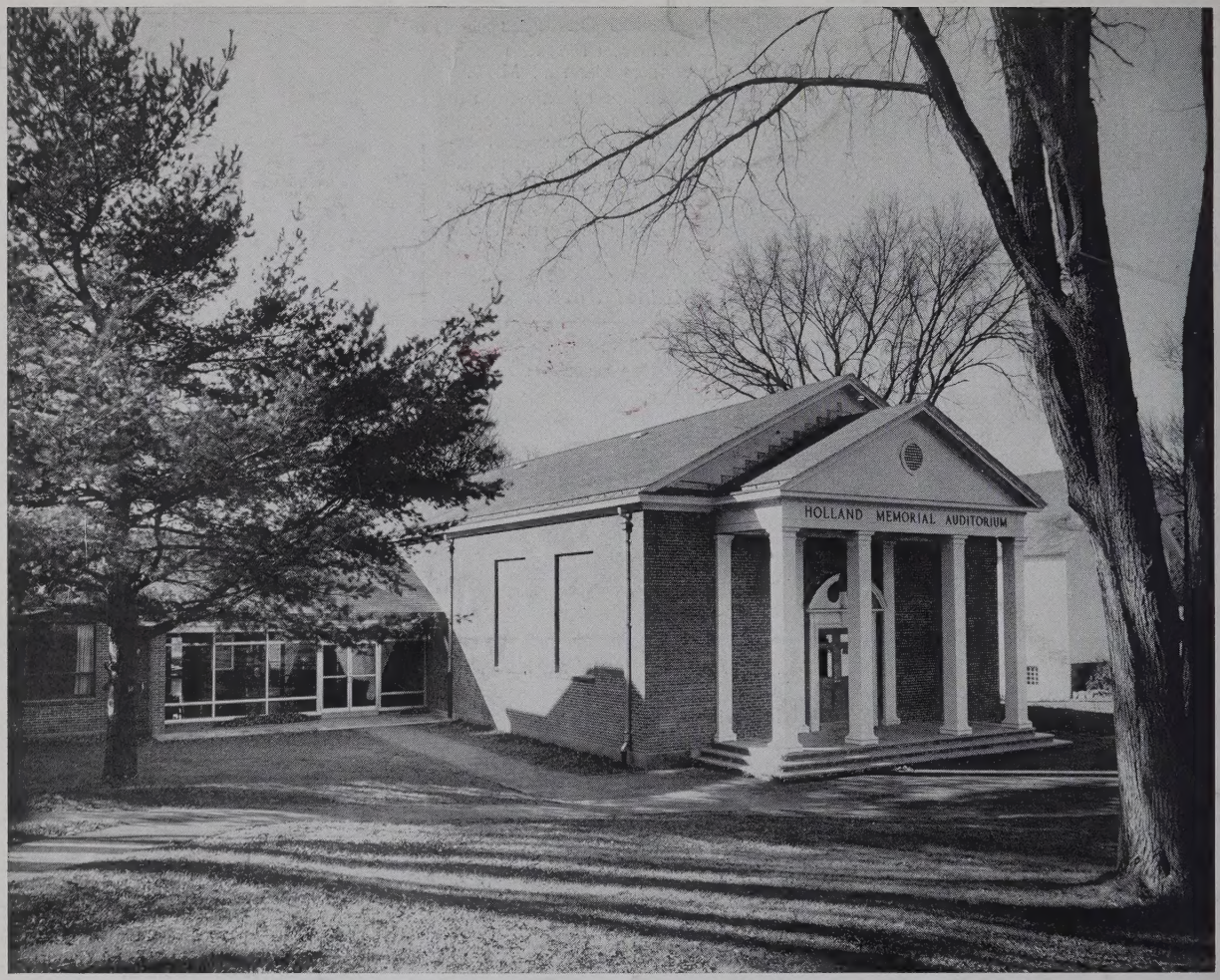

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